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THROUGH LAPLAND WITH SKIS & REINDEER

FRANK HEDGES BUTLER

1896
1908
Frank Hedges Butler

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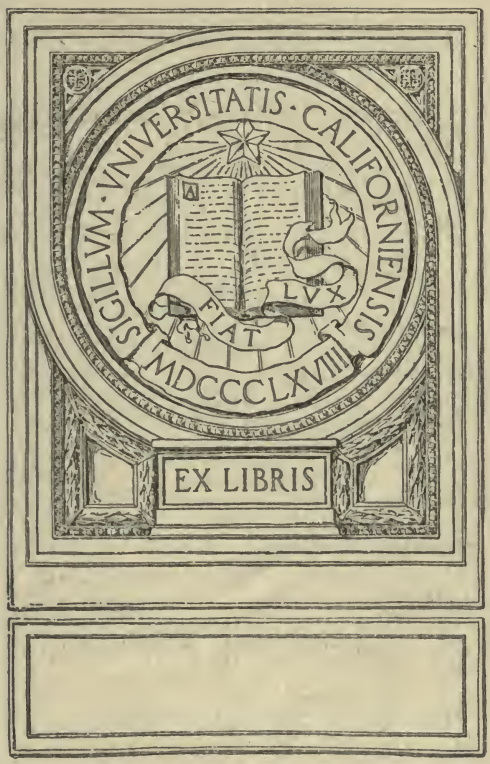
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THROUGH LAPLAND
WITH SKIS AND REINDEER

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Frontispiece.

THROUGH LAPLAND WITH SKIS & REINDEER

WITH SOME ACCOUNT OF ANCIENT LAPLAND AND THE MURMAN COAST

By FRANK HEDGES BUTLER, F.R.G.S.

First Hon. Treasurer Royal Automobile Club, 1897 to 1902; Founder of the Royal Aero Club, 1901; Author of "5,000 Miles in a Balloon," and of "Travels by Land, Water, and Air"

WITH 4 MAPS AND 65 ILLUSTRATIONS

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ENGRAVED FRONTISPIECE FROM SHEFFER'S "LAPLAND."

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THROUGH LAPLAND

CHAPTER I

INTRODUCTORY

The term "Lapp"—Situation and physical conditions of Lapland—The different kinds of Lapps—Their modes of life—Their dress.

Not such the sons of Lapland: wisely they
Despise th' insensate barbarous trade of war;
They ask no more than simple Nature gives;
They love their mountains, and enjoy their storms.
No false desires, no pride-created wants,
Disturb the peaceful current of their time;
And, through the restless ever-tortured maze
Of pleasure, or ambition, bid it rage.
Their reindeer form their riches. These their tents,
Their robes, their beds, and all their homely wealth
Supply, their wholesome fare, and cheerful cups.
Obsequious at their call, the docile tribe
Yield to the sled their necks, and whirl them swift
O'er hill and dale, heaped into one expanse
Of marbled snow, as far as eye can sweep
With a blue crust of ice unbounded glazed.

THOMSON.

THE term "Lapland" is applied to the part of northern Europe inhabited by the Lapps. It

covers portions of Norway, Sweden, and Russia. The origin of the term "Lapp" is obscure. The Swedish historian, Johannes Magnus, writing in the sixteenth century, called the land Lappia, following Saxo Grammaticus, the twelfth-century Danish chronicler. Other writers called it by the latinized name Lapponia. In the seventeenth century the region was known in England as Lapland, in Sweden as Lapmarkia,[1] in Denmark and Norway as Laplandia or Findmarkia. Several ingenious etymologies have been suggested both in ancient and modern times. Some derive the name from the Swedish *Lapp*, rags, "from their [i.e. the Laplanders] coming into Swedland every year with rags *lapt* about them"; others from the Swedish *laepa*, to run or leap, from their skill in sliding swiftly over the frozen snow by means of ski. Sheffer,[2] the Swedish professor whose "Lapponia" (1673) was translated into English and published at Oxford in 1674,[3] wrote of the "art

[1] "Mark" in Swedish = land.

[2] Johannes Schefferus (John Sheffer) was born at Strasburg in 1621; in 1648 he came to Sweden by invitation of Queen Christina, and was soon appointed Professor of Law and Rhetoric at the University of Upsala, where he died in 1679. He is the author of many learned historical and legal works.

[3] The English translator was Acton Cremer, son of Thomas Cremer, of Bockleton, in Worcestershire. He was educated

ANCIENT MAP OF LAPLAND.

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they have by which with crooked pieces of wood under their feet like a bow they hunt wild beasts, and glide along the ground not taking up one foot after another as in common running, but carrying themselves steady upon the frozen snow, they move forward stooping a little."

Historians often called Lapland "Scridfinnia," and the inhabitants were famous for sliding or gliding along the ground, their feet fastened to crooked pieces of wood, made plain and bent like a bow in the front part to move freely over the tops of the snow hills. The term "Scridfinnia" is derived from "Skrida," which in the Danish and Swedish languages means to slide.

In Norway and Finland the Laplanders are called Finns, and in Sweden and Russian Lapland, Laplanders.

The extent and exact situation of Lapland in ancient times is uncertain, but in 1600,

at Westminster School and came up to Christ Church, Oxford, in 1670, aged 19. According to Hearne the work of translation was "an imposition set him by Bishop Fell for courting a mistress" at that early age. The lady in question was his cousin, Miss Elizabeth Penell, whom he married in 1676. Cremer took his B.A. in 1674 and his M.A. in 1677. He became Vicar of Clifton, in Worcestershire.

To the second edition of Sheffer's "History of Lapland," published in London in 1704, there is added "The Travels of the King of Sweden's Mathematicians into Lapland."

Charles IX, King of Sweden, sent two famous mathematicians—Forsius, a Swedish, and Birkholten, a German professor—with instruments, to make what discoveries they could. On their return they reported "that beyond the elevation of the Pole 73 degrees there was no continent towards the north but the great frozen sea, and that the farthest point was Norcum, or Norcap, not far from the Castle of Wardhouse."

The following is the table of the latitudes and longitudes taken by them:—

	Longitude.	Latitude.
Uma	38·00	65·11
Pitha	40·00	66·14
Lula	40·30	66·30
Toerna	42·27	67·00
Kimi	42·20	67.10
Lappijaerf	42·33	70·90
Antoware	44·40	70·26
Tenokijle	46·00	70·50
Porsanger	44·20	71·42
Lingen	37·30	70·36
Traenes	32·30	70·25
Euvenes...	33·35	70·00
Titifare	37·55	69·40
Piala	41·40	60·15
Siguar	38·35	68·59
Tingwar...	38·00	69·40
Rounala...	39·30	69·47
Kontokrine	42·00	69·17
Waranger	45·00	71·35
Lanzord...	45·35	71·26

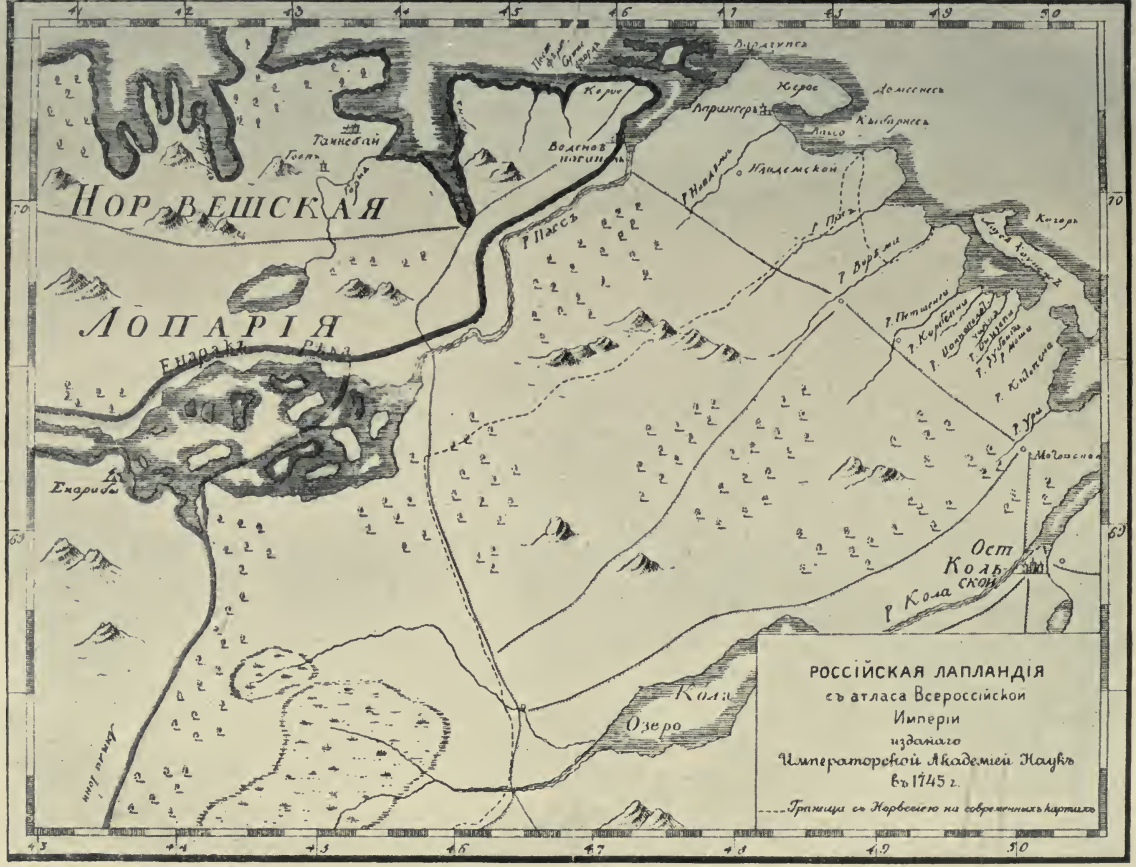
	Longitude.	Latitude.
Hwalsund	42·40	71·12
Skrifae	38·50	71·18
Trumfae	35·52	70·55
Andaces	32·00	70·30
Serghen	32·20	69·30
Wardhus	52·00	71·55
Norkaap	45·30	72·30

As the latitude proves, Lapland is situated very near the Pole. There are only two seasons: summer and winter. For some months in the summer the sun never sets nor goes below the earth; at the same time it does not rise much above it, "but as it were kisses and gently glides along the horizon for the most part." In winter the sun never rises, although, as a matter of fact, even when lowest it is not much beneath the earth, and notwithstanding that there is continual night for some months, "yet every day the sun comes so near that it makes a kind of twilight." The moon, in winter, gives a bright light, which is enhanced by the whiteness of the snow, so that work can well be carried on. "When the moon shines they go a-fishing, and despatch all other necessaries that are to be done without doors; and when it does not, if the air be clear, even the light of the stars so much abates the darkness that the horror of the night is much lessened."

The climate, notwithstanding the severe cold, is healthy. The air is fresh and clear, purified by the frequent and violent winds. A particularly tempestuous wind rises from the sea, and heaps up thick dark clouds that, even in summer, obscure the sight, and in winter "drive the snow with such force and quantity that if any person be surprised abroad, he hath no other remedy but to throw himself on the ground, with some garment over him, suffering himself to be quite buried in snow till the storm is past,[1] which done, he rises up and betakes himself to the next cottage he can meet, all paths and roads being hid in the snow."

The worst winds are those that prevail among the mountains, "where they throw down all things they meet with, and carry them away by their violence into far distant places, where they are never seen or heard of afterwards," and the inhabitants' only chance of safety is to take refuge in dens and caves. Rain is rare in summer, but frequent at other seasons. In winter the whole land is covered with snow, and travelling is done at night, when the moon, reflected from the snow, lights up all the country and ensures safety. Travellers can thus

[1] To-day he puts up skis or pulkas as a sign to other travellers.


РОССІЙСКАЯ ЛАПЛАНДІЯ
съ атласа Всероссійской
Имперіи
изданаго
Императорской Академіей Наукъ
въ 1745 г.
Граница съ Норвегіею на современныхъ картахъ
НОРВЕШСКАЯ
ЛОПАРІЯ
Енаракъ Рѣка
Енарабы
Таннебай
Воденов
Керое
Вардгупсъ
Вардингеръ
Кыбарнесъ
Владемской
Р. Пассъ
Р. Ворьма
Р. Петшенга
Р. Кирбенна
Р. Кильпена
Р. Ура
Мочеаснов
Ост
Коль
ской
Р. Кола
Кола
Озеро
Кигоръ

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"discern and avoid any pits, precipices, and wild beasts that would otherwise annoy them: so convenient are the ways for any journey that two reindeer will draw a greater load over the trodden snow than a cart and ten horses can in the fields at other times."

In the most northerly part of Lapland, which is very mountainous, the tops of the mountains are covered with perpetual snow. Frequent mists so thicken the air that "passengers cannot distinguish one man from another to salute or avoid him, though he be close up to them." The swiftest rivers are frozen so hard that the ice is practically solid and the lakes could bear the weight of a railway train.

Strange as it may seem, the summer is hot, since the sun shines unceasingly. Spring and autumn, as has been said, are non-existent; there is scarcely any interval between the extreme cold of winter and the heat of summer. Strangers regard it as a miracle to see "everything springing fresh and green when but a week before all things were overwhelmed with frost and snow." An old chronicler records how, in June 1616, he saw the trees budding and the grass coming up green out of the ground, and within a fortnight after he saw the plants full blown and the leaves of the trees

"at their perfection, as if they had known how short the summer was to be, and therefore made such haste to enjoy it." Mosquitoes are a veritable plague in July, and special clothing is necessary.

Some of the Lapps live in the mountains, others in the pine woods. The former are called Mountain Lapps (Fjeldlappers). In the winter, however, they have to live in the woods, as they cannot remain on the mountains, where there are frequent storms of snow and no sheltering trees. When the snow is deep it is easy to keep the reindeer, sometimes two or three thousand of them, in a herd together. From Christmas till Easter the Lapps remain mostly in one place, and when the snow melts they follow the reindeer to the mountains and islands across the sea, where they remain during the calving season until Midsummer Day. After that they go still higher up the mountains to get away from the mosquitoes and gnats. The same circuit has gone on for many hundreds of years. In appearance and habits the Mountain Lapps afford a typical picture of the race.

The Laplander begins to go to the mountains and coast from the interior about the end of May and June, leaving all his winter necessaries behind him in wooden buildings in the

CROSSING RUSSIAN LAPLAND.

TRAVELLING ALONG THE ALTEN RIVER.

From drawings on stone by W. Westall, A.R.A.

To face p. 8.

villages. The reindeer are very fond of salt water, and nature has taught them to get away to the high lands from the clouds of mosquitoes that tease them near the rivers and lakes. The Swedish Lapps from Torneå Trask go to Tromsö, and travel some two to three hundred miles from the interior. They also go from Enontekis, in Finland.

When the Lapp pitches his tent it is generally by a lake where water can be obtained, and sheltered from the winds. The tent is a mere rag of coarse cloth about 6 ft. high to 20 ft. in circumference. In this confined space, with a hole at the top to let out the smoke, the Laplander, his wife, children, and dogs sleep. Many times have I slept in these tents, sometimes seeing the stars and the Northern Lights shining above. At other times it has been snowing, the snow melting by the heat of the wood fire as it descends. The only entrance to the tent is by a small slit on one side covered by a flap, which lifts or falls and prevents the external air coming in. The erection of a tent takes half an hour. Three forked branches are stuck into the ground in a triangle, joined at the top, and a few branches tied round to strengthen it.

The existence of these people is subject to constant change. During their wandering they

see the greatest variety of scenery and witness Nature in her wildest and most beautiful garb. Their lives are passed sometimes in inactivity and sometimes in great bodily fatigue and hardship, and in undergoing the extremes of plenty and want. When hungry, the Lapp gratifies his appetite without restraint, and is perfectly ravenous; the quantity he devours at a meal is astonishing, and sufficient to last him some days should he be exposed to any sudden extremity.

In all parts of Norwegian, Swedish, and Russian Lapland there is a numerous class of poorer Lapps, whose herds of deer are too small to enable them to live in the mountains, or to trust to them entirely for subsistence. These are called Wood Lapps, and they live in the large woods and forests that abound in the country. There are also the Fishing or Coast Lapps.

Near the coast potatoes grow and a little corn, but the greater part of the soil is covered with moss, on which the 200,000 reindeer feed. The Lapps themselves live mostly in the winter on reindeer meat and dried salt fish.

The Laplanders are generally of low stature, but many of the young men and women are handsome and strong. Near the coast the people

are dark and their eyes are brown, but in the interior fair people are met with light blue eyes, a clear skin, and beautiful white teeth. Some have thick heads, short flat noses, wide mouths, and straggling beards, and resemble the Mongolian type. They are very superstitious and are frightened of a stranger if he tries to photograph them.

Honesty is one of the great virtues of the Lapp, who abhors theft: the merchants only cover their goods to secure them against the weather in their wooden buildings, and on their return from long journeys find them safe and untouched.

The Lapps are charitable to the poor and hospitable to strangers. They are clean and industrious, making tools, implements for fishing, clothes, and ornaments.

To travel in comfort in Lapland it is necessary to dress like the natives. In winter the dress is the same for men and women, both wearing breeches made of reindeer skins—the skins of the young calf—which they call muddas or paesks. The feet are covered with shoes of reindeer skin filled with dry grass; the hands with gloves, also made of reindeer skin and filled with dry hay. Women generally wear a white reindeer coat and red cap with yellow or blue embroidery. The men's caps

are filled with eiderdown and feathers from different birds. The winter costume of the Laplanders is the same throughout the country.

For the fairs and for weddings and feasts the dress is very picturesque. The women have many-coloured shawls over their shoulders and silver ornaments, and at weddings they generally don white shoes and red gloves. The men wear on such occasions a red leather belt—sometimes richly ornamented and covered with small squares of solid silver—from which they suspend their knives, tobacco-pouches, etc. Silver rings are worn by both sexes, and in all my travels, whether in the frozen North or in Central Africa by the Victoria Nyanza, where the Kavirondo tribes go nude, I have always observed that the ladies like ornaments.

For driving in pulkas, a driving paesk[1] is put over the ordinary paesk,[2] and is made of the best and thickest skins. Over the shoulders a broad bear-skin tippet[3] is worn which entirely covers them, reaching nearly to the waist; the claws of the animal are sometimes left on the ends hanging down in front. I bought a very nice bear tippet for thirty roubles from a Lapp in Enare, Finland. The tippets are a great pro-

[1] Mountjam baesk. [2] Kjöre baesk.
[3] Sjaewanowdt.

tection during a heavy fall of snow and generally in bad weather.

From the belt of the paesk is suspended the knife, tobacco-pouch, and shooting apparatus when hunting. The knife is long, and is used for cutting wood, eating, clearing the snow off the bottom of the pulka, or killing the reindeer.

Reindeer leggings[1] slip on and come above the knee; they are sometimes fastened to the knicker breeches, and prevent the snow or cold coming near the legs. They are secured at the bottom by long, narrow yellow or red bands[2] round and round the high shoe, to keep the cold from ascending and the snow from getting in. The Laplanders wear no stockings or socks, the shoes being stuffed with soft dried grass.[3] The gloves, made of reindeer skin, are also stuffed with grass, and there are no fingers to these gloves. Drying the grass before the fire in the morning is a great business. Sometimes twenty Lapps—men, women, and children—with their feet bare and spotlessly clean owing to the rubbing of the grass, perform this operation. Grass keeps the feet warm, and means comfort for the whole of the body for the rest of the day, for as there is no dust or dirt in the snow and

[1] Baellinger. [2] Wontogahk.

[3] *Carex sylvatica*, in Lappish, sena.

ice, the body is kept clean. In fact, washing the hands and face is all that is necessary when travelling north during a journey; a vapour bath is obtained later on at a village.

Almost every part of the reindeer skin goes to the making of clothes. The paesk is made from the whole hide of the deer killed in the winter; the leggings and gloves, of the skin covering the legs and thighs of the animal, and the shoes are taken from the skin between the horns and covering the top of the head. The fur is worn outside, and the closeness and thickness of it make it impossible for the cold to penetrate.

To preserve the free circulation of the blood every article of clothing is made loose and easy. The sleeves of the paesk are very large, which makes the coat easy to get out of, as it is drawn over the head. This is very useful when the cold is severe, as the Lapps are continually obliged to sleep on the snow without any further shelter for their bodies than their clothes. But it should be observed that the author put on twenty-five separate articles of clothing, the only one of no use being the handkerchief, because in the dry air colds are unknown. Laplanders owe to the dry air the great blessing of health. Like the Northern Esquimaux, they are almost entirely immune

from disease. Colds from exposure are nearly unknown to the Laplanders, and I have often seen the winter paesk more open in front than with others who live in warmer districts. They never seem to feel the cold, and are always most careful never to remove their gloves and to have plenty of dry hay in their shoes.

CHAPTER II

THE LAPLANDER OF OLD

apland in the seventeenth century—Inhabitants—Dwellings—Dress —Food — Manners — Customs — Birth — Education—Courtship and marriage — Health — Death — Funerals — Industries and employments—Bear-hunting—Religion—Language.

Before proceeding to the narrative of my travels in Lapland, it is interesting to give some account of the country and inhabitants as it was in the last quarter of the seventeenth century, because there is, on the whole, very little difference between the Lapland of to-day and of that period. As will be seen, the traveller constantly comes across manners and customs, occupations, beliefs and superstitions, that remain the same as when they were described by the old historian.

1. The Inhabitants.

The origin of the Laplanders is obscure. Some ascribe to them a Mongolian origin, and both

their type of countenance and their language lend themselves to that belief. It is, however, generally agreed that they are akin to the Finns described by Tacitus as wild hunters "who have neither weapons, horses, nor household gods. They live upon herbs, are clothed with skins, lie upon the ground, putting all their confidence in arrows, which they head with bones for want of iron. Both the men and women support themselves by hunting, and they have no other defence for their children against the violence of wild beasts or weather but huts or hurdles, which are the security of the old men as well as the young." Later, Saxo Grammaticus wrote of them as "the farthest people towards the north, living in a clime almost uninhabitable, good archers and hunters, and of uncertain habitations, wheresoever they kill a beast making that their mansion, and they slide upon the snow in broad wooden shoes."

In the seventeenth century the greater part of Lapland, viz. the southern and inland country, belonged to Sweden; the maritime tract, then called Findmark, to Norway; and the rest, from the Castle of Wardhus to the entrance to the White Sea, to Russia. Sheffer describes the Laplanders as of low stature but well proportioned, and with good features. Their agility of

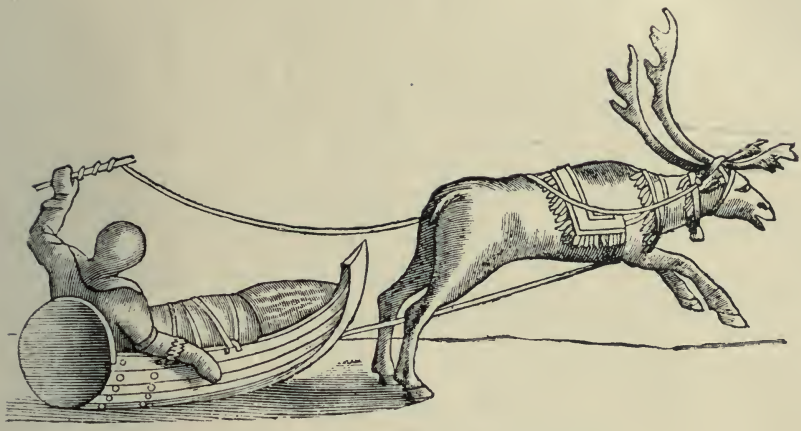
body was great, and they were in every way suited for active employments. The young women were often handsome; they had a clear skin and took great care to preserve their natural beauty. The men were of swarthy complexion, lean and slender, broad chested, strong limbed, and swift footed, with thick heads, prominent foreheads, hollow and blear eyes, short flat noses and large mouths. Their hair was thin and short, their beards straggling, scarce covering the chin. The hair of both sexes was generally black and coarse, very seldom yellow. Their usual exercises were running races, climbing inaccessible rocks and tall trees. Sheffer found them very superstitious and cowardly, "being frighted at the very sight of a strange man or ship," suspicious, jealous, and revengeful. Above all they dreaded war, and our historian refuses to countenance the tradition that Gustavus Adolphus had several companies of Laplanders in his armies. He attributes the belief very ingeniously to the fact that Gustavus's enemies had to find some reason for the "many defeats which, to the wonder of the world, that most victorious Prince" inflicted on them, and so pretended that the "victories were obtained by the help of the Laplanders and magic." In business matters the Laplanders liked to get the

best of a bargain, and were delighted when they happened "to outwit any one." They were also covetous, "it being part of their cowardice to dread poverty"; yet they were lazy, and until compelled by necessity could hardly bring themselves to hunt or fish. They disliked strangers, "of what country soever," and Sheffer wisely observes: "So fond admirers are all men of themselves, that even the Laplanders will not exchange their interests with the inhabitants of the most happy climate, and however barbarous they are, doubt not to prefer themselves in point of wisdom to those that are most ingeniously educated in arts and letters." They had deep veneration for marriage; they were charitable to the poor, not only receiving those who were destitute into their huts, but supplying them with stock whereon to live. They would even lend gratis for a considerable time ten or twelve reindeer. They were cleanly in their habits and often washed their hands and face.

2. Dwellings.

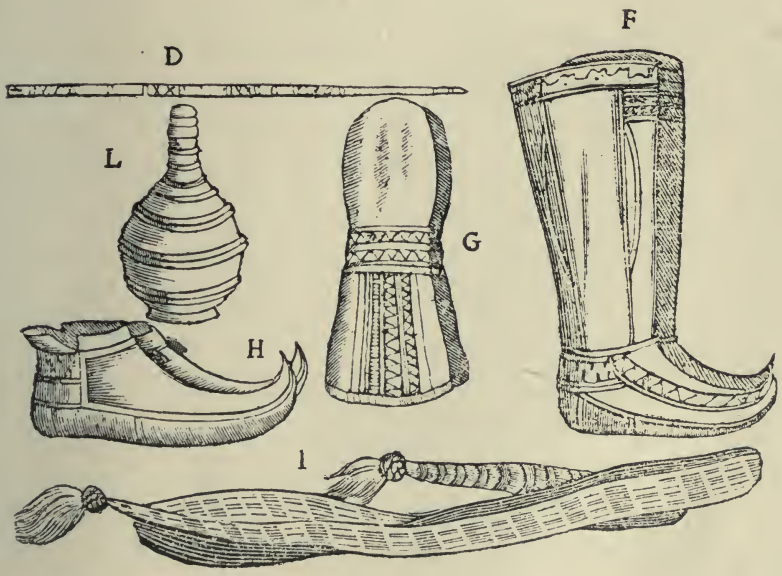
The Laplanders lived in tents or sheds, fashioned differently according as their inmates belonged to mountain or forest. The former erected four posts at four corners, placing three rafters on top of them, so that there should be

one on each side and one at the back. Long poles were then placed on the rafters so that their tops might rest upon and support one another. The poles were covered with coarse woollen cloths. These tents they took away with them when they left the place. But the forest-dwellers made sheds of board and posts that met at the top in a cone, which they covered with the boughs of fir and pine, or with the bark of those trees, and sometimes with turf. There were two doors; that at the front was the larger and more generally used; that at the back smaller and used for bringing in provisions and the prey obtained by hunting. In the centre was the hearth, surrounded by stones, in which there was continual fire except at midnight. The cooking-pot hung over it, the smoke going out through a hole in the roof. The interior was divided into spaces by means of logs laid along the ground; some of the divisions served as sleeping-rooms, others as a kitchen and an apartment in which to keep the men's hunting implements. The floor was strewn with branches of birch-trees, covered with reindeer skins to keep out the damp, and on the skins the occupants were used to sit and lie. The master, his wife, children, and servants all dwelt in the same hut. Near at hand a store-



ANCIENT DRAWING OF PULKA AND REINDEER.

From Sheffer's "Lapland."



ANCIENT WEARING APPAREL.

From Sheffer's "Lapland."

To face p. 20.

house for their goods and provisions was erected. They cut off the upper part of a tree to about 15 or 18 ft. from the ground, and placed on it two rafters crosswise,[1] and built their repository on them of boards, making the door in the bottom, so that when the man left it, "the door falls-to like a trapdoor and all things are safe." They went up by ladders made of the trunks of trees in which notches were cut like stairs. They were built high up in this fashion in order to prevent bears and other wild beasts from getting at the contents.

3. Dress.

In summer their garments were of homespun woollen cloth, and in winter of reindeer skins. Their shoes and gloves were of the same material, stuffed with hay to make them warm; the shoes were worn on the bare feet without stockings. Both men and women wore their garments next their skin without any linen underneath, for they had no flax in the country. They covered their heads with a cloth cap which reached down to and partly covered their shoulders, "leaving only a space for them to see through." The cap kept them warm in winter and protected them from mosquitoes in summer. In all clothing the hair

[1] In the figure of an X.

of the skin was worn outside. There was little difference in the apparel of the sexes, especially in winter, since the women must then wear breeches "by reason of the deep snows, storms, and badness of the ways." Both the men and women were fond of ornaments, and upon festivals and holidays, instead of the customary plain leather girdle, wore one ornamented with silver or tin studs according to the wealth of the wearer. They also hung chains about their necks. The women's girdles were much broader than the men's, and those worn on highdays and holidays were ornamented with tin or silver plates of the length of a finger engraved with "shapes of birds and flowers," the plates laid so close together that the leather fillet was entirely covered with them. They hung chains on the girdles and many rings and trinkets on the chains. The weight was often as much as twenty pounds; they were specially pleased by the rings, "the jingling of which is very grateful to their ear, and, as they think, no small commendation to their beauty." They sometimes wore a sort of breastplate of coloured cloth ornamented with engraved metal studs. At fairs, weddings, and feasts they covered their heads with a red kerchief. There was no difference in the attire of married women or maidens. Neither sex wore

SACRIFICES AND OTHER CEREMONIES.

From Sheffer's "Lapland."

ANCIENT SKIS, SHOWING THE DIFFERENT LENGTHS.

From Sheffer's "Lapland"

To face p. 22.

night clothes; they lay naked on the reindeer skins, covering themselves in winter with other skins and blankets, in summer with the blankets alone, making of them for their heads a kind of rude mosquito net. Of the use of linen or cotton sheets they were quite ignorant.

4. Food.

With regard to food, the Mountain Lapps lived almost wholly on their reindeer, which provided them with milk, cheese, and meat. Occasionally they bought cows, goats, and ewes from the neighbouring parts of Norway, which they milked in summer and killed in winter. In winter they ate chiefly boiled reindeer flesh, in summer milk, cheese, and dried flesh. The delicacies in greatest esteem were the tongue and marrow of the reindeer, and such dainties were always forthcoming when priests were to be entertained. The Forest Lapps lived partly on fish and partly on birds and beasts. They preferred the flesh of bears, a dish that always appeared when they entertained friends. Bread and salt were almost unknown. Instead of the former they used dried fish, reduced to a kind of meal by grinding; and instead of salt, the inner rind of the pine-tree prepared in a peculiar way. All fresh meat was boiled, and the broth greatly esteemed; some-

times fish was cooked in the same vessel. The milk, which is very thick, was either boiled with water or allowed to stand in the cold to freeze into a kind of cheese. Fish was either eaten fresh as soon as caught or dried in the sun, when it would keep for "several years." For sweet dishes they prepared blackberries, strawberries, wild angelica, all of which they preserved by boiling in their own juice without water over a slow fire till they were very soft; then a little of their salt was sprinkled over them, they were put into a vessel of birch-bark and buried in the ground, and taken out as required. Their chief drink was water, some of which was always kept hanging over the fire in a kettle to prevent it freezing, "out of which every one with a spoon takes what he pleases, and so drinks it hot, especially in winter-time." Also they often drink the broth made with the meat. Beer was unknown to them, but for pleasure they drank "spirit of wine and brandy, with a little of which you may win their very souls." They were also "very great admirers of tobacco."

Sheffer thus describes a Laplander's meal:—

"Their dining-room in the winter-time is that part of the hut where the man and his wife and daughters use to lie, and is on the right hand as you go in at the foregate; but in summer without doors upon the green grass. Sometimes,

LAPP MAN AND WOMAN. REINDEER CARRYING CHILD.

From Sheffer's "Lapland."

ANCIENT SACRIFICES: REINDEER HORNS.

From Sheffer's "Lapland."

To face p. 24.

too, they are wont to sit about the kettle in the middle of the hut. They use not much ceremony about their places, but every one takes it as he comes first. They seat themselves upon a skin spread on the ground cross-legged in a round ring; and the meat is set before them in the middle, upon a log or stump instead of a table; and several have not that, but lay their meat upon the skin which they sit on. Having taken the flesh out of the kettle, the common sort put it upon a woollen tablecloth, the richer on a linen; as for trenchers and dishes, they are quite unknown to them. But if any liquid thing is to be served up, they put it in a kind of tray made of birch. Sometimes without any other ceremony every one takes his share out of the kettle and puts it upon his gloves or his cap. Their drink they take up in a wooden ladle, which serves instead of plate. And it is farther observable that they are abominable gluttons when they can get meat enough, and yet hardy too to endure the most pinching hunger when they are forced to it. When their meal is ended they just give God thanks, and then they mutually exhort one another to Faith and Charity, taking each other by the right hand, which is a symbol of their unity and brotherhood."

The last act reminds us of the still prevailing Swedish custom of shaking hands and wishing each other "Smaklig Måltid" at the end of a meal, but otherwise the description points to curiously uncivilized conditions for any European people at the end of the seventeenth century.

5. Customs.

Nothing perhaps more marks the difference between earlier times and our own than the

views concerning large families. Sheffer records with a suspicion of reproach that, much as the Laplanders desire "fruitful matrimony, eight children is the largest number they can produce, "and usually they beget but one, two, or three." Their barrenness was accounted for in three ways: poor diet, the extreme cold, and God's anger incurred by their "obstinateness in maintaining their ancient impieties." As soon as the child was born it was washed, but first in cold water or snow, and then dipped, the head excepted, in hot water. The new-born infant was wrapped in a hare's skin by way of swaddling-clothes. Baptism took place a fortnight after birth, when the mother would "undertake a most tedious journey over the tops of mountains through wide marshes and high woods with her infant to the priest; for the women of this country are naturally hardy and able to endure anything without trouble, and therefore, though they feed upon coarse food in their sickness, and drink nothing else but water, yet they recover again quickly." In winter the infant was placed in a sledge, and in summer the cradle, made of the trunk of a tree hollowed out like a boat and covered with leather, was fastened, with the infant inside, to the pack-saddle of the reindeer. The mother

nursed her child, sometimes for years, but if for any reason she could not suckle the child herself, it was nourished on reindeer milk administered in a bottle. But almost directly after birth pieces of reindeer flesh are thrust into the babe's mouth so that it may suck the gravy out of it.

As regards education, the father instructed the boys and the mother the girls "in all necessary arts." There were few or no schools or schoolmasters. The boys were taught to shoot, and received rewards for skill in the art. The father made provision for his daughter by bestowing on her, soon after birth, a female reindeer, whose horns were engraved with "her mark so as to prevent all controversies or quarrels that may arise concerning her right." Another was given her when she cut her first tooth. Those beasts with their progeny were preserved for the future use of the girl, whose parents often added gifts of others.

Thus when a young man purposed to marry, he looked out for a girl "well stocked with reindeer." He cared nothing for "good-breeding or beauty or the other common allurements of wooers." When he had decided upon the maiden, he went to her parents, taking with him his own father and one or two others likely

to be welcome to the family he desired to enter, and especially one to be spokesman, and so win the favour of the bride's parents. That personage, in making the demand, in order to achieve more success, "honours the father with the greatest titles and names of renown that he can devise, at every one bowing the knee as if he were treating with a prince. He styles him the High and Mighty Father, the Worshipful Father, as if he were one of the patriarchs, the Best and Most Illustrious Father, and no doubt, if they were acquainted with the Royal title of His Majesty, he would not scruple to call him the Most Majestic Father." Not until everything was settled by the parents was the suitor allowed to approach the girl, who was invariably sent away upon some errand while the negotiations were going forward. Then he saluted her with a kiss, "in which that they mainly aim at is, that each not only apply his mouth to the other's, but also that both their noses touch, for otherwise it goes not for a true salute." Then after more ceremonies the girl consented and the couple were engaged. The wedding was often deferred for two or three years, because during the time of courtship the suitor was compelled continually to make handsome presents to the girl's parents and friends, without whose

consent he could not marry her, and to travel backwards and forwards to visit her. He solaced his journey with the singing of Lappish love songs, of which the following serves as an example:—

Kulnasatz, my reindeer,
We have a long journey to go;
  The moors are vast,
  And we must haste,
Our strength, I fear,
Will fail if we are slow,
  And so
Our songs will do.

Kaigè, the watery moor
  Is pleasant unto me,
  Though long it be;
Since it doth to my mistress lead,
  Whom I adore,
  The Kilwa moor,
I ne'er again will tread.

Thoughts fill'd my mind
Whilst I thro' Kaigè past,
  Swift as the wind,
  And my desire
Winged with impatient fire.
My reindeer, let us haste.

So shall we quickly end our pleasing pain:
  Behold my mistress there,
With decent motion walking o'er the plain.
  Kulnasatz, my reindeer,

Look yonder, where
She washes in the lake.
See while she swims,
The waters from her purer limbs
New clearness take.

The day before the wedding the bridegroom had to make handsome presents to the bride's parents, brothers and sisters, and near relations. The marriage was celebrated in church. In the bridal procession the men walked first and the women followed. The bride was led between a man and a woman, and the etiquette was for her to allow herself to be dragged along, to simulate "great unwillingness and reluctancy" to be wed, "and therefore in her countenance made show of extraordinary sadness and dejection." After the ceremony came the wedding feast, to which "each of the persons invited contributed his share of the victuals." Those who could not find room in the small hut—the boys and girls, for instance—climbed up on the roof of the hut "and from thence let down threads with hooks tied to them, to which they fasten pieces of meat and the like, so that they also enjoy their share of the banquet." The bridegroom's tribulations were not yet over. He had to wait still a year before he was allowed to carry away his wife and her goods and fortune.

In spite of the hard life, the Laplanders enjoyed good health and were singularly immune from the diseases that afflicted other European peoples. Fever and the plague were almost unknown. Sore eyes were common, and not seldom produced blindness in old age. The trouble was to be attributed to the smoke which habitually filled their huts. Their internal medicines were the root of a kind of moss and the stalk of angelica; for external application for wounds or frostbite, resin or cheese was used. They lived to a good old age, reaching seventy, eighty, and ninety years, and even then "many of them are still sufficiently brisk and lively, able to manage their business with expedition, to take a journey, to course through woods and mountains, and to perform other such labour."

When any one was dying, if any persons present were versed in the Christian religion, "they exhort him in his agonies to think of God and Christ." If they were regardless of religion, they instantly abandoned the sick person, careful only about the funeral banquet, which they sometimes began to celebrate before the dying person was quite dead. If a church chanced to be not too far off, the coffin was taken thither for burial in the churchyard. But if it was at some considerable distance, the

coffin was carried on a sledge to some convenient spot and there interred. At the funeral they always wore their oldest and shabbiest clothes. The funeral ceremonies abounded in superstitions, for Christian doctrines penetrated very slowly into Lapland and were only gradually accepted. Some of the beliefs as to the life after death were almost as concrete as those of the Egyptians. The Laplanders would sometimes "bury with their deceased first a hatchet and next a flint and steel, so that if ever they shall come to rise again in that darkness they shall have great need of springing a light; to which the flint and steel may help them, as likewise there will be occasion for a ready way, wherein they may travel to Heaven, to which purpose their hatchet may stand them in stead, them especially that are buried among thick woods, that if any trees obstruct their passage they may cut them down." The hatchet was the principal weapon in use among the seventeenth-century Laplanders, and the long period of darkness rendered it most necessary to have the means of artificial light at hand, and believing "that after the resurrection they shall take the same course of life they led before, for that reason they furnish them with the same utensils."

6. Employments and Industries.

Hunting was the chief employment in Lapland. It varied with the season of the year and the size of the prey. In summer they hunted on foot with dogs, "which are very good in these parts, not only for their scent, but that they dare set upon anything, being still[1] tied up to make them more fierce." In winter the men themselves ran down their quarry, sliding over the frozen snow on their "skier"[2]—smooth pieces of wood, one shorter than the other, about 8 ft. long and 4 in. broad, turned up in front and fastened to the feet by a withe run through the sides. The feet were placed in the middle, so that the length of wood before and behind prevented them from sinking into the snow. A long staff was carried in the hand, and to the end a large round piece of wood was fastened to keep it from going deep into the snow. Thus equipped, they propelled themselves along very swiftly, not only over level ground, but in the roughest places, "and there is no hill or rock so steep but with winding and turning they can at last come up to the top, and that which is a greater miracle, will slide down the steepest places without danger." The skis were

[1] I.e. constantly. [2] The modern ski.

covered with the skins of young reindeer, of which the hairs acted like bristles against the snow and prevented slipping backwards. Small beasts were hunted with bow and arrows, large ones with spears and guns. They were so expert in the handling of their weapons that against animals of which the skins were valuable, such as ermines, squirrels, and beavers, they could always direct the blow where it would do least harm to the fur. Wolves were the chief quarry, because they were very numerous and did much damage. They were either caught by holes or shot, or scythes were hidden under the snow to cut off their legs.

The most profitable hunting was reindeer and bears. Reindeer are peculiar to Lapland, and were caught in various ways and soon domesticated. Among the methods employed were enticing the males to the tame does in the autumn, when the huntsman would shoot them from behind; or in the spring, when the snow is deep, the men would slide after the deer and easily take them, or drive them into traps with dogs, or set up hurdles and chase the animals in between them, so that they must fall into holes purposely made.

The hunting of the bear was a much more ceremonious proceeding, and attended with many

superstitions. First the bears' den had to be discovered in the winter, and that done, the finder invited his friends and acquaintances "with much joy" to the hunting, "as to a solemn and magnificent feast," for bear's flesh was considered a great delicacy. But the actual sport had to be deferred until March or April, when ski could be used. The drum[1] had also to be consulted in order to find out if the hunting would be prosperous. Then the finder of the den, now called "the captain," went forth armed with a club, followed by the others, to each of whom was allotted a fixed duty. Some had to kill the bear with spears and guns; one had to boil the flesh, another to divide it; a third had to gather sticks; and so on. When the bear was despatched a hymn of victory was sung, and the animal was placed on a sledge and dragged by reindeer to the hut where it was to be cooked. In the feast that followed the men and women were separated. The killing of a bear was accounted a great honour to a man, and the women worked crosses in wire on cloth for the men to put in their caps, one for every bear killed.

In summer they shot birds, and in winter snared them. All kinds of waterfowl abounded,

[1] See p. 45.

as well as stock-doves, ptarmigan, and woodcock. Fish were plentiful in the rivers and lakes, among them salmon, pike, perch, and a species of carp.

One of the chief industries was the making of boats and sledges. The former were made of pine or deal boards sewed together with reindeer's sinews and caulked with moss to keep out the water. They were propelled by means of two or four oars fastened to pegs in the sides.

The sledges, called pulkas, the pattern of which remains the same to-day, were fashioned like a boat, the prow turned up, with a hole in it for the cord which harnessed the reindeer to it. The poop consisted of one flat board. There were no runners, the convex bottom enabling the pulka to roll any way and be more easily drawn over the snow. The reindeer was guided by a halter made of sealskin tied round his head or horns and fastened to a stick which the driver held in one hand, moving the thong to either side according to the direction in which he desired to go; with the other hand he guided the sledge, or rather balanced himself, taking care that it did not upset. They could travel thus at the rate of twenty miles an hour. Women were as expert in this mode of travelling as men. As will be seen later, this way of travelling still prevails, and

is, with ski-ing, the only method by which it is possible to get about in Lapland to-day.

Basket-making was an important industry, and Sheffer declares that no nation could compete with them in the art. The baskets were made of the roots of trees, and on occasion were woven so neatly and closely that they held water like a solid vessel, and for their excellence and strength were exported to distant countries.

Women were the tailors and shoemakers ; they made all the clothes, shoes, boots, and gloves, and the harness, such as it was, for the draught reindeer. They purchased linen and woollen cloth from Norwegian merchants and embroidered it with a sort of tin wire. Such embroidery was employed on gowns, boots, gloves, and shoes, " and she that doth it neatest is preferred before other women, and had in greater estimation."

7. Religion.

Prior to their conversion to Christianity the Laplanders were said to be like " wild animals, living in impassable deserts, in stone crevices, who had no temples, nor any other human dwellings, feeding on animals, beasts, birds, and sea fish, and their clothes were made of reindeer skins. They knew not the true God, nor our Saviour Lord Jesus Christ." According to modern

explorers three religious factors swayed their minds: worship of ancestors, worship of the forces of nature, and worship of idols (fetichism). They had their own sacrificial rites, while witchcraft and magic held an important place among them. Their priests or sorcerers, called "kebunes," enjoyed great honour. When bringing sacrifices, the kebunes behaved like demoniacs; wood piles blazed, reindeer blood flowed to the accompaniment of tambourines, while, foaming at the mouth, they pronounced in a loud voice words of exorcism; the tangled hair on their heads, the bushy grey eyebrows, the eyes projecting from the orbits, the contortions of the body, the sound of the necklaces and the bells on the clothes of the kebunes, terrified the simple-minded, credulous Laplanders.

Sheffer states that it is very difficult to decide when and how the Laplanders "first began to hear of Christ's name," because "all writers are silent therein." Although it is both possible and probable that they heard of Christ earlier, the Christian religion does not seem to have taken any root in Lapland until 1277. Even then reasons for accepting it were rather material than spiritual, for they neither wholly embraced nor wholly refused Christianity, "but retained it with an inveterate, and as it were Jewish prejudice, not

out of any zeal, or preferring it as more necessary for their welfare before their former religion; but outwardly only and in show, esteeming it the best means to gain their prince's favour, and to prevent those evils which threatened them if they should persist in their obstinacy." So they consented to be married by a Christian priest and to have their children baptized according to the rites of the Church. In fact, there is every reason to think that until the time of Gustavus Vasa,[1] Christianity in Lapland differed "from their ancient paganism only in name and a few external rites whereby they laboured to make the world believe that they were Christians." Gustavus instituted a new custom in the part of Lapland under his government: that the inhabitants should meet at a fixed time in the winter at an appointed place for the purpose of paying their tribute to the King's officers and of being instructed in the Gospel by the priests. Moreover, they had to undergo a sort of examination in what they had learned the year before. "Nor were they obliged only to a bare hearing of the word, but to a diligent attention, because they were to be catechized afterwards and give an account of their progress, so that now it was that they began to be Christians in good earnest."

[1] He reigned over Sweden 1523–60.

However this may have been, the truth penetrated very slowly, for in 1556 Gustavus complained that there were many who had never been baptized. A superstition lingered that adults who were baptized would die within the week after.

Churches and schools were first endowed by Gustavus Adolphus and Queen Christina in the first half of the seventeenth century, although their predecessor, Charles IX, had two churches built in 1600 and 1603 respectively in the part of Lapland under his jurisdiction. By 1673 there were thirteen churches in Lapland. Schools were established because Gustavus Adolphus saw that the Laplanders gained little advantage from the Swedish priests, who used a language their flock could not understand,[1] and also because the severity of the climate and the coarse diet "killed a greater part of the priests, who had been used to a better climate, and made the rest more unwilling to undergo this hardship." Schoolmasters were ordered to translate Swedish books into the "Laplandish tongue," for the Laplanders "were wholly ignorant of letters and had not a book writ in their language." As an encouragement

[1] "Their ministers using only the Swedish tongue, they learnt something but understood it not, and muttered some prayers, but they knew not what."

to send the children to school, Gustavus Adolphus allowed money for their food, clothing, and "other necessaries."

Although in the beginning there was opposition on the part of the natives to the "preaching of the Word of God," some advancement was made. It was enacted that a third part of the reindeer which they were obliged to pay to the Crown should be paid to the priests, and the tax, consisting of two pair of shoes or a white fox or a pound of pike, should be equally divided between the King and the priest, "which makes not only the priests more cheerful in doing their duty but the people also more diligent in their performances." They probably thought that they might as well get something for their money. They became more observant of Sunday, "refraining both themselves and their cattle from all work on that day, and sometimes on the day before; nay, there are some who refuse to milk their reindeer on Sundays." By 1634 it is recorded: "There appears another face of religion in Lapland than that there was in former ages, because the Kings have taken greater care in providing for churches, schools, books, ministers, and schoolmasters."

In spite of all the teaching of the priests, the Laplanders' devotion to their ancient and pagan

superstitions still lingered. Several causes are suggested. Some of the people lived more than two hundred miles from a church. Others held their ancestors in such veneration that they considered them "more wise than to have been ignorant of what god ought to be adored; wherefore out of reverence to them they will not recede from their opinions, lest they should seem to reprove them of ignorance or impiety."

Like the Egyptians, they distinguished between lucky and unlucky days. Among unlucky or "black" days were the feasts of St. Catherine and St. Mark, when the people abstained from hunting, because if they did their bows and arrows would be broken, and they would be unsuccessful in the sport the whole year; and the first day of Christmas, when masters of families "go not out of their cottages, not so much as to church, but send their children and servants, for fear of I know not what spirits and demons which they suppose to wander about the air in great companies upon that day."

They were great believers in omens. The success of the day would be prognosticated from the first beast they met in the morning. Women were forbidden to go out of the door through which the man went out to his hunting, because if they trod in his steps he would be

"unprosperous" in his day's sport. But not only were they superstitious; they also clung to "heathenish" beliefs and customs, often joining the pagan gods with God and Christ and "paying them equal reverence and worship." The chief god they continued to worship was Tiermes, or Thunder![1] They believed that he bestowed life upon them, preserved their health, drove away the demons prejudicial to their hunting, fowling, and fishing, and only harmed them if their offences deserved it. They believed also that they could not die except it were his pleasure. Next came the god Storjunkare, whom they supposed to be Tiermes's lieutenant. They believed Storjunkare had power over all beasts and could give them to whom he willed; and as the Laplanders were dependent on their reindeer for supplying them with food and clothing, the worship paid to Storjunkare is easily understood. It is told that he often appeared to fowlers or fishers "in the shape of a tall, personable man, habited like a nobleman, with a gun in his hand and his feet like those of a bird." His appearance always betokened successful sport. And lastly they worshipped the sun, whom they called Baiwe, the giver of the light and heat of which they received so little and on which the welfare of

[1] The Scandinavian Thor.

their reindeer so largely depended. For "as they live in a cold country, where their native heat is diminished and often wholly extinguished, and having nothing to sustain themselves with but the flesh of reindeer, they think it very fit to pay the sun very great honours, who is the author of so great blessings to them, and who at his turn restores them that light which they lost by his departure, and that not for a day or two, but for several weeks, which being paid, the new day seems more welcome to them by reason of long absence."

Images were set up to these gods, often in hidden places in order to avoid the suspicion of impiety. Thor's image was always made of birch wood, Storjunkare's of stone, often of no shape, but just a broken piece of rock as they found it lying on the ground. Occasionally some particular rather inaccessible rock or hill would be dedicated to the worship of Storjunkare.[1] The sacrifices and ceremonies to these gods were only celebrated by men; it was esteemed a great crime for a woman to offer sacrifice or to frequent the consecrated places. Before offering sacrifice they always inquired of the god, by means of their drums, if it would be pleasing to him to accept it.

[1] The idea of an obelisk.

The Laplanders, at least as late as the seventeenth century, were celebrated for their skill in magic; and although the practice of the art was "severely prohibited by the King of Sweden," there were still many who "gave themselves wholly unto this study." The reason for this lingering belief seems to have been "that every one thinks it the surest way to defend himself from the injuries and malicious designs of others; for they commonly profess that their knowledge in these things is absolutely necessary for their own security. Upon which account they have teachers and professors in this science; and parents in their last will bequeath to their children as the greatest part of their estate those spirits and devils that have been anyways serviceable to them in their lifetime."

The chief instrument of their magic was a drum, peculiar to the Laplanders. It was made of a hollow piece of wood, taken from either a pine, fir, or birch tree that in growing turned according to the sun's course, that is, "when the grain of the wood running from the bottom to the top of the tree winds itself from the right hand to the left." A skin was stretched over the hollow or concave side. Two holes were made in the convex side, into which the fingers were inserted to hold it. It resembled a kettledrum, but was

neither so round nor so hollow. Upon the skin they painted pictures in red.[1] Lines were drawn across near the middle, upon which were placed the gods to whom they paid the greatest worship, such as Thor and Storjunkare. On another line, drawn parallel but only half across, stood the image of Christ with some of His Apostles. Whatever was drawn above those two lines represented birds, stars, and the moon; in the centre of the drum came the sun, and below it terrestrial things and living creatures, such as bears, wolves, reindeer, otters, foxes, serpents, as well as marshes, lakes, and rivers. The drawings on the drums were not, however, all alike. There was much variety in the objects represented and in their arrangement. Sometimes a rough sort of map would be drawn. A hammer fashioned of a reindeer's horn branching like a fork was used by way of drumstick, not so much to make a noise as to move the bunch of brass rings laid upon the drum, the positions taken by the rings giving the answers to the questions asked.

The type of questions included when and where certain wild beasts could be found; if a tame reindeer was lost, how he might be recovered; if the reindeer's young ones will live; if the fishing will be successful; if sick men will recover or

[1] With a stain made from the bark of the alder-tree.

die; if women will be safely delivered of their babes; if a sacrifice will be pleasing to the god, and what shape it should take. Some even believed that by means of the drum they could discover the state of affairs in foreign countries; what success their designs in hand would have; and how to cure diseases. The Laplanders so firmly believed that whatever they did was done by the aid of the drum that they took the greatest care of it, wrapping it, with the hammer and index, in a "loomskin"[1] and laying it in some secret place. So sacred and holy was it considered that no maid that was marriageable was permitted to touch it, just as she was not allowed to approach the altars of the gods; if the drum had to be removed, it was carried last of all, and by men only, and generally by some untrodden way, that nobody might meet or follow them.

8. Language.

The Lappish language belongs to the Finno-Ugrian group. It is certainly akin to Finnish, as the following list of words proves:—

	Lappish.	Finnish.
God	Jubmar or Immel	Jumata
Fire	Tolle	Tuli

[1] The skin of a bird that lives wholly in the water.

	Lappish.	Finnish.
Day ...	... Paiwe	Paiwa
Night...	... Ii	Yœ
River ...	... Jocki	Jocki
Lake ...	... Jaur	Jarwi
Ice ...	... Jenga	Iaeæ
Hill ...	... Warra	Wuori
Wood...	... Medz	Medza
Eye ...	... Silmae	Silmae
Foot ...	... Ialk	Ialka
Bird ...	... Lodo	Lindu
Father	... Atkia	Aja
Mother	... Am	Ama
Brother	... Wellje	Weli
Wife ...	... Morswi	Morsian

But, notwithstanding, much of their language is their own, and neither used by nor known to other nations. There are several dialects, and, indeed, those that live in one part of the country can only with difficulty understand those who dwell in the other.

The Lapps have a peculiar way of pronouncing words. They mouth them out so that the vowels may be distinctly heard, but the consonants are sounded very softly, and they cut off and drown the last syllables, especially of nouns.

The nouns are declined thus:—

	Sing.	Plur.
Nom.	Immel (God)	Immeleck
Gen.	Immele	Immeliig
Dat.	Immela	Immewoth

	Sing.	Plur.
Acc.	Immel	Immeliidh
Voc.	ô Immel	ô Immaeleck
Abl.	Immelist	Immaeliie
Nom.	Olmai (man)	Olmack
Gen.	Olma	Olmaig
Dat.	Olmas	Olmaid
Acc.	Olma	Olmaig
Voc.	ô Olmai	ô Olmack
Abl.	Olmast	Olmaija

The verbs have conjugations, moods, tenses, and persons, e.g. :—

Mun pworastan	I love
Tum pworastack	Thou lovest
Sun pworasta	He loves
Mii pworastop	We love
Sii pworost	You love
Tack pwrost	They love
Mun laem	I am
Tun laeck	Thou art
Sun lia	He is
Mii laep	We are
Sii lae	You are
Tack lae	They are

Adjectives have degrees of comparison, as stronre, great ; stonrapo, greater ; stonramus, greatest.

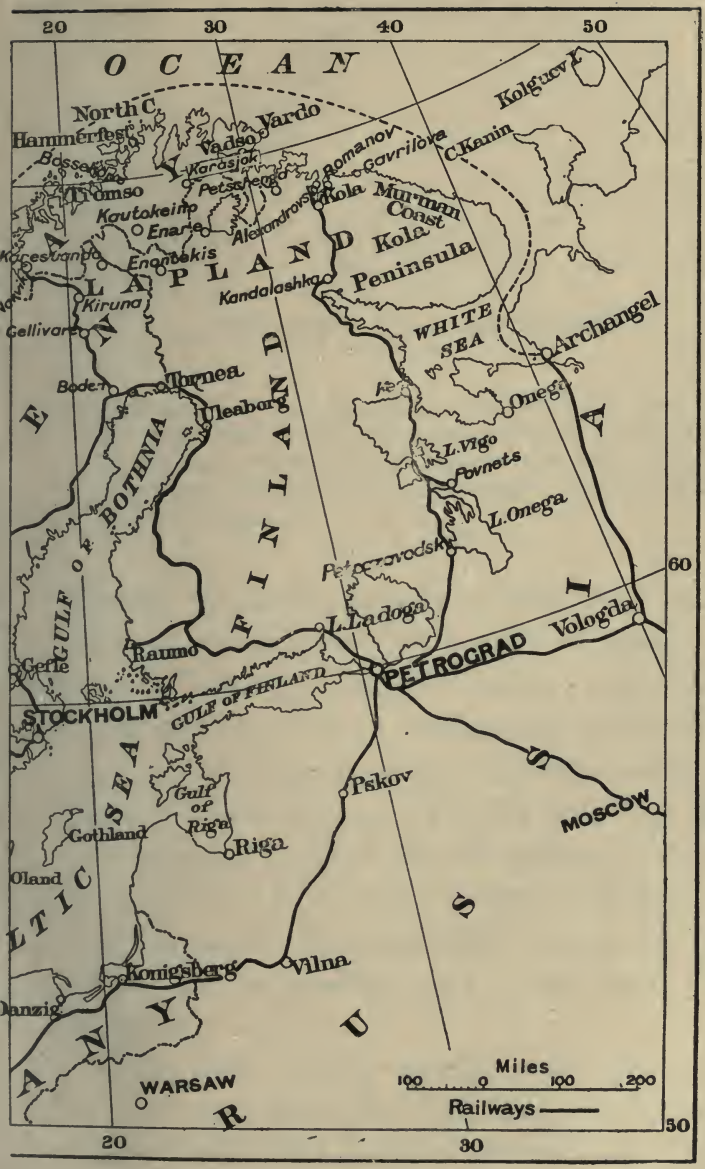
The language, however, such as it is, is only used among the Lapps themselves, and in all negotiations with others they are obliged to

resort to interpreters, of whom a great number are available.

The following, which was given to the author in Karasjok, is the Lord's Prayer in Lappish, and it serves to show how difficult the language is to read and pronounce.

Acce min, don gutte læk almin! Basotuvvus du namma! Bottus du rika! Saddus du datto, moft almest, nuft maidai ædnam alde! Adde migjidi odna bæive min juokkebæivalas laibbamek! Ja adde migjidi min velgidæmek andagassi, nuftgo migis andagassi addep min vælgolazaidasamek! Ja ale doalvo min gæccalusa sisa! Mutto bæste min bahast erit! Dastgo du læ rika, fabmo ja gudne agalasvutti. Amen.

10
0
10
ARCTIC
Sketch map showing
routes to
LAPLAND
by
FRANK HEDGES BUTLER F.R.G.S.
NORTH ATLANTIC
OCEAN
Faroe Is.
Shetland Is.
Orkney Is.
Lofoden Is.
Trondhjem
Berger
CHRISTIANIA
NORWAY
SWEDEN
SCOTLAND
ENGLAND
NORTH SEA
SKAGERRACK
CATTEGAT
Gottenburg
EDINBURGH
Newcastle
Hull
DENMARK
COPENHAGEN
Rugen I.
Kiel
Hamburg
Yarmouth
LONDON
Flushing
HOLLAND
BERLIN
BELGIUM
GERMANY
60
50
0
10


20
30
40
50
OCEAN
North C.
Hammerfest
Vadso
Vardo
Karasjok
Petsenga
Romanov
Gavrilova
C. Kanin
Kolguev I.
Bossekop
Tromso
Kautokeino
Enare L.
Alexandrovsk
Kola
Mur-man Const
Kola Peninsula
Kandalaksha
Kirkenes
Enontekis
LAPLAND
Kiruna
Gellivara
WHITE SEA
Archangel
Bodea
Tornea
Uleaborg
Onega
L. Vigo
Povnets
L. Onega
GULF OF BOTHNIA
FINLAND
Petrozavodsk
60
L. Ladoga
Vologda
Raumo
Gerle
PETROGRAD
GULF OF FINLAND
STOCKHOLM
Pskov
MOSCOW
Gulf of Riga
Gothland
Riga
Oland
Konigsberg
Vilna
Danzig
WARSAW
Miles
100 0 100 200
Railways
50
20
30

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CHAPTER III

THE LAPLANDER OF TO-DAY

Modern Lapland—Routes and conditions of travel—Reindeer, wolves and dogs—The pulka: the Lapp travelling coach—Ski-ing—The Lapland winter—Ways of life—Social customs—Marriage—Burial rites—Village communal meetings: "Sooim"—A native on life in Lapland.

Modern Lapland belongs partly to Russia, Sweden, and Norway, but mostly to Russia. It extends from latitude 64° North to the Arctic Ocean and from the Atlantic coast to the White Sea on the eastern shore opposite Archangel. Russian Lapland covers 100,000 and Norwegian and Swedish Lapland 50,000 square miles. On the map the country looks as large as France and half Germany. The population is not precisely known, but is possibly not more than thirty thousand.

Some parts of the country are very mountainous, and above the tree line nothing grows except moss. The highest mountain is Kebne-

kaise, about four or five days' journey there and back from Kiruna. It is 6,964 ft. high, and a tourist hut belonging to the Tourist Union at Stockholm is erected on the summit. There are many fine forests on the Murman coast containing wolves, bears, foxes, and elks. The rivers Tana, Petchenga, and Alten are noted for large salmon. There are a multitude of different birds in the summer, and in the winter quantities of white ptarmigan, which are exported.

1. Routes and Conditions of Travel.

Living in a cold climate like England, which is only habitable with the aid of the Gulf Stream, makes it natural to go north, and once above the Polar Circle one feels a different being. Monte Carlo for society, dust, wind, and at times cold, Cairo for heat, and British East Africa for big-game shooting, are interesting to visit; but for a real health-giving holiday and rest, latitude 64° and higher is difficult to beat. In a few years it will rival Switzerland and large hotels will be built.

The best time to leave London is about the end of March.

There are several ways of reaching Lapland. Firstly, by the railway to Kiruna in Sweden, the

best route for the traveller who does not like to face a long sea passage. The traveller can cross from Dover to Ostend and go by rail all the way, except for the short ferry steamer via Copenhagen, and reach Stockholm in forty-four hours. From Stockholm the train runs to Narvik, and the traveller can alight at Kiruna, where there is an excellent station hotel, and soon be among the Lapps in Karesuando. The Swedish trains are very comfortable and cheap. There is no first-class, but the second-class, with sleeping berths and a restaurant car part of the way, is equal to any other first-class train.

Another route is to take a Wilson boat from Hull to Christiania, train to Trondhjem, and the Norwegian mail steamer to Hammerfest, and enter Lapland from Bosskop. A longer route is via Moscow and Archangel by train to the Murman coast, to Alexandrovsk, or by the new railway from Petrograd to Alexandrovsk.

Most of the sea passage along the Norwegian coast is in smooth water in the fjords. The steamers have splendid accommodation, post office, newspapers, and a library on board, and the captain and officers are most kind and obliging. The pilots are skilled in their profession, and the ships are not crowded at that time of

the year. The guides to Norway and Sweden give all particulars of this well-known beaten track, including the towns of Trondhjem, Tromsö, and the Lofoten Islands.

Arriving at Hammerfest, which is five days from London, motor-boats can be obtained or the regular steamer to Alten; the latter stops at many of the stations. If time is a consideration, the former plan is best.

To travel with comfort and pleasure in Lapland, it is essential to adopt the dress, habits, and customs of the natives. At first, the traveller naturally finds it difficult to do this. Rising at five o'clock in the morning every day, we generally got away at nine o'clock, and between these hours we cooked the meal of the day. It was really dinner at 7.30 a.m., which consisted of a huge cauldron of reindeer meat and bouillon with bread and good butter, coffee, and some of our own provisions and porridge. The idea of dining in the morning before starting was very practical, since it kept the body warm for the whole day, and we could never say when we should get the next meal.

In our pulkas we carried the best part of the reindeer venison, reindeer steaks and tongues, and the marrowbones of the legs, which form the luxury of the winter season. Reindeer milk

and cream are excellent, and the sour milk also is very wholesome.

2. Reindeer, Wolves, and Dogs.

In the winter it is impossible to travel without the reindeer; without its aid commercial, civil, and military intercourse could not be kept up, although now there are telegraphs and telephones to the principal towns in the interior, like Kautokeino, Karasjok, Karesuando, Enare, and Utjoki, as well as a telegraph wire from Archangel to Petchenga and Vadso. The reindeer climb the frozen and snowy mountains and trot along the rivers, while Providence and nature have given these animals beneath the snow the moss to eat that supports them. A thousand reindeer are often to be seen feeding with only their hind quarters visible, the head and horns being covered up as they dig with their fore legs into the snow to get at the moss.

In Russian Lapland, at Petchenga Monastery, the reindeer are used by the monks for ploughing and harrowing the land, and are employed in drawing wood and fodder. The neck, shoulders, and forequarters are peculiarly adapted by nature for pulling. The hoofs are remarkably broad, flat, and spreading, and when the animal sets down its foot it has the power of contract-

ing or spreading its hoof in a greater or lesser degree according to the nature of the surface of the ground.

The reindeer is very helpless on ice and can hardly move at all, but on the snow it can spread its hoof as large as a horse's, which prevents it from sinking as deep as it would otherwise do. It sometimes plunges at a great depth in soft snow, but its enormous strength soon enables it to get out.

The antlers of the reindeer are very bold and large, and are covered during the greater part of the year with a soft, dark velvety down, which remains till winter, when the deer throw their horns and look less grand—more like does. Only the stags are used for draught purposes, the does being in calf till June.

The eye of the reindeer is very large and full, the outside black, and the animals always seem to be looking at you.

When they walk a clicking noise is heard, occasioned by the contraction of the hoof; when rising from the ground, the inner parts of the hoof strike against each other. The coat is very thick and close and well protected against the severity of the climate. The reindeer are generally a greyish-brown, and the lower part of the neck a greyish-white. In many

herds it is common to come across one or two deer perfectly white. Of these the young Lapp girls make their paesks and shoes, which are very becoming, embroidered with blue, yellow, and red. In the winter the reindeer live entirely on moss. They never drink water, which is all frozen, but eat a good deal of snow when tired. No animal is more affected by the heat than the reindeer, and the colder it is the better he likes it. Reindeer are to be found on the summits of mountains in the summer, seeking for the places where snow may be found.

Wolves trouble the reindeer a good deal, although the latter have their horns and fore-feet for defence, but the reindeer cast their horns once a year and they grow again very slowly. The does never cast theirs till they have calved. The reindeer do not use their horns so much as their forefeet to defend themselves when they encounter wolves. Often they get up on their hind legs. They adopt the same attitude to the Lapps, who deal with them in quite a pugilistic manner; they harness them, and also train dogs to coax them along with the pulkas.

The Lapps themselves can run very fast on their skis—indeed, so fast that they easily over-

take the wolves and hit them on the nose with a stick, with fatal effect.

The employment of the Mountain Laplander is confined entirely to the care of the deer. The number of deer the Laplanders possess varies greatly according to the individual, and it is very difficult in some cases to form an estimate.

The dogs of the Laplanders are very valuable and extremely sagacious. The dogs generally lead the caravans and show the driver, or vappus, the winter way. If the reindeer get lazy the dogs go behind and try to bite their legs; the reindeer retaliate by hitting out with their forefeet. The dogs also cheer them along by barking in front, as if to call them on. The dog resembles a large Pomeranian, its head being sharp and pointed and ears erect.

At Easter, in Karesuando church, I counted forty dogs coming and going into the church, following their masters up to the communion table.

3. The Pulka: the Lapp Travelling Coach.

There are two ways of getting over the snow in Lapland—walking, or rather running on skis, and driving in the pulka, the native carriage drawn by reindeer.

The Laplander has two sledges, one for

travelling in himself, called a pulka (bulke). It is like a canoe, in length 6 ft. 8½ in., breadth 1 ft. 7 in., and depth 5½ in., rising at the back or stern to about 1 ft. 5 in. The head of the pulka comes to a point; the stern is flat, and the bottom, or keel, convex. It is made of pine or birch and costs about twenty shillings to twenty-five shillings. With use they soon get a polish, through the friction of travelling on the snow, and their colouring resembles that of a meerschaum pipe. I generally buy one on each expedition and bring it back with me to England.

Another sledge is used for carrying the reindeer meat, ptarmigan, and merchandise, and is called a kjelk or kjöre achian. These are larger sledges, about 8 or 9 ft. in length, and in them the baggage is packed and covered over with reindeer skins. Sometimes a hundred of these may be met, each drawn by one reindeer, going to the fair, escorted by dogs. The deer are fastened to the sledge in front, one Lapp having charge of about ten sledges. The reindeer generally begin to be accustomed to the sledge when two years old, but at first they are very wild and crazy. They are really very stupid animals, and some are very dangerous with their forefeet. They have no names like cows or dogs, and would not understand them if they

had. At the same time they are very strong and beautiful and know exactly when they are tired and have had enough work. The reindeer when tired will sit down, and when thirsty or tired will eat the snow.

About three hundred pounds is the load a reindeer pulls in a pulka. The pulka in Norwegian and Swedish Lapland is only made for one deer.

In Russian Lapland the author had three and four reindeer abreast going over the high Petchenga fjeld, and carried a seven-foot pole for balance and to touch slightly a lazy member of the team. The photograph here reproduced shows a Lapp woman, with two reindeer, carrying the Imperial mails to Archangel, through Kola and Kandalaks. When the "före" is good and snow hard, the reindeer travel very fast at a trot; they never gallop, except down hill, and if the gradient is very steep one or two extra are tied on behind to make a brake and keep the sledge from running in front of the deer. About eight miles an hour is very good going, and I have done this in Finland, where the deer are larger, tamer, and stronger. The mountain deer are much wilder and start off crazy at the least excitement. Sometimes, when caught in a snow blizzard and strong facing winds, we have

Photo by] LAPP WOMAN CARRYING MAILS TO KOLA AND ARCHANGEL FROM PETCHENGA. [*Author.*

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only made two miles an hour, as the new snow is so deep and soft.

Lapps never use the stick or the whip. It would be impossible for the traveller to train the reindeer, but the Lapp, when it is unmanageable and restive, soon succeeds in subduing it by taking it into the snow where it is deep and soft, and then the weight of the pulka and driver soon makes it obedient. The Lapp driver (vappus) has to get out of his pulka to find the way or relieve his deer, and when the snow is deep he has to go on foot; darkness, snowdrifts, or other causes may make him lose his bearings.

The harness of the reindeer is very gorgeous when new, consisting of a collar of reindeer fur which passes round the neck. At the bottom of the collar are two small pieces of stuffed leather of an oval shape, which hang between the legs of the animal and to which is attached the trace, the end of it passing round them with a slip knot. The trace itself is single and is made of strong leather. It passes between the legs of the deer and is fastened by a small transverse piece of wood into an iron ring at the fore part of the sledge.

Round the body of the deer is a broad belly-band of coloured cloth, through which the trace

passes below. The object of this is to keep the trace steady and prevent it hampering the legs of the animal. Round the neck is a broad loose band or collar of cloth, red or blue, embroidered with yellow, to which is suspended a large bell, the sound of which keeps the caravan together, and is the only sound sometimes to be heard in the quiet snow, save the rustling of the wind in the trees.

The headstall of the bridle, which is a strip of sealskin, is merely fastened round the head of the deer and is almost similar to a halter, entering the mouth, the knot being close under the ear, where the rein part commences, which is composed also of a single strip of sealskin.

The whole of the harness is exceedingly simple and very strong. If it were not strong the driver might easily find himself left behind, and the deer, suddenly loosed, escaping up to the mountains.

At first one feels cramped in a pulka, but no sledge could be so well contrived for crossing the country as this used by the Laplanders. It is simply a skate, on which the driver sits, with sides and a backboard. There are three positions—one sitting straight, facing the deer; one sitting sideways, with one leg in and one out;

and the other lying flat down when one wants to sleep.

Often when crossing the lakes and long rivers the deer are tied to the vappus in front, and one can sleep for hours with the arms outside, keeping the balance subconsciously.

As soon as the driver is in the sledge the deer sets off at full speed. The rein is held in the right hand, fastened round the wrist by a slip-knot, and then doubled once or twice round the hand to keep it firm. With the rein round the wrist, if the driver gets overturned in the snow the deer cannot get away, and he soon manages to roll in again.

The skill of the driver lies in being able to keep the rein either to the right or left by throwing it over the animal's back. To increase the speed he can flank and make a noise with the mouth. Swinging the rein suddenly round to the left side, which is the easiest of any, causes the deer immediately to stop; over to the right, to quicken the pace. I must, however, confess that I was never able to work this plan with success. The greatest difficulty is to keep the rein on the right side and the trace between the legs, and it is well to practise casting it quickly and easily from one side to the other.

At first it is no easy matter to preserve the

balance in the pulka, and many times the inexperienced driver is turned out and rolled over, the deer stopping and often putting his feet in the sledge. It is impossible to hurt oneself in the soft snow, owing to the lowness of the sledge from the ground. An idea may be formed of the balance by comparing the pulka to an ordinary boat, which when drawn ashore and left unsupported naturally falls from one side to the other. If the pulka were made differently it would not answer to the nature of the country or meet the state it is continually in; if the bottom were broader, the inequalities of the ground, the depth of the snow, the ascent of the mountains would render it impossible for the animal to pull it.

The chief accidents that happen to the Laplander in his winter expeditions arise either from losing the way or being caught by snowstorms and snowdrifts. I have never seen a Laplander use a compass; he finds his way when the weather is bad and thick, or when travelling at night, by the formation and direction of the mountains. The deer, moreover, keep to a route they have once traversed, and the dogs in front help, and marks are placed by the Lensman along the beaten routes, of wooden crosses and arrows pointing the directions, or of cut trees and twigs on the ice.

Should bad weather overtake him, the Lapp pitches his tent, if he has it with him. Otherwise he has to sleep in the snow, the temperature of which is higher than that of the air, and wait till the weather allows him to proceed.

Sleeping in snow is warmer than in the tents, as there is too much air moving round in a tent, even with a Primus stove burning. Sleeping-bags and a Lapp dress, especially if one coat of reindeer skin is worn with the fur next the skin, and another over it with the fur outside, are all that is required, and so fortified the greatest snow blizzard and winds can be faced.

4. Ski-ing.

An acquaintance with and some skill in the art of ski-ing is almost a necessity for travelling in Lapland.

It is not absolutely an impossibility to journey through Lapland without ski, but it is very useful to be able to ski a little, and a few hours and a little practice will enable the traveller to use them.

It is unwise to move far away from the pulka without putting on skis, as the snow round may be of any depth. To take a photograph it is often necessary to get out on to the snow, and

to stand on the level of the snow, instead of sinking two or three feet deep where it is soft. Skis are used by the Lapps just as we put on boots. They are taught to use them from early childhood.

The ski provides good recreation, and when remaining in one place for a few days, ski-ing through the woods and down the slope is beneficial exercise. The ski is used all over Lapland and Finmarken, and in very early times the natives were considered so expert in the use of it that they obtained the name of "Skidlfinni" or "Skridfinni," and the country itself, according to some authors, of Skidfinnia, Scrifinnia, or Skridfinnia, which appellation may still be seen in maps.

Ignorance and superstition in the early ages entirely swayed the inhabitants of the North and Finmarken, and Lapland was then known to Sweden only by the extraordinary tales related concerning the country and its inhabitants. It is easy to suppose that a people like the Laplanders, whose appearance at all times is so singular and original, would have marvellous stories told concerning them. Seen in the winter on their snow skates gliding along the frozen lakes or darting down the precipitous mountains in the manner which habit enables

them to practise with such ease, they offer a strange sight.

As soon as the snow falls the Laplander puts on his skis, though it is not till the snow has acquired a certain degree of hardness that he can go with any speed.

After the snow has fallen a few days the frost gives it such firmness that it can support the weight of a man; the surface becomes hard and glazed, and the Lapp can then go in any direction across country which before was impassable. Nothing can stop him, and he traverses with equal ease and swiftness the white expanse of land, lakes, and rivers. The most remarkable motion is the descent of the mountains and precipices, when he rides on his stick or on the spade used for finding the moss for the reindeer between his legs in a sitting position. No European can go faster down steep hills, although the Norwegians are splendid ski runners.

The skis I bought from a Lapp are 8 ft. 6 in. in length, and the weight of the pair is eighteen pounds. They came from Lake Enare, where the country is flat and wooded like a park. In the mountains the skis are shorter, and sometimes one is longer than the other. The greatest use of them is in the pursuit of reindeer, which the Lapp can lasso with great skill. When the Lap-

lander sets out in pursuit of a wolf or reindeer and comes to a mountain the summit of which he wishes to ascend, no matter how steep it is, practice enables him to prevent the smooth surface of the ski from slipping backwards. The Laplander sometimes covers the skis with reindeer or seal skin, the hair of which being turned backward prevents it from taking a retrograde direction. I always used sealskins attached with a preparation of sticking material and found them most satisfactory. They never came off; to slip back on them is like rubbing the coat of a cat the wrong way. But for use down hill and on a flat surface the skin is not necessary.

In ascending the sides of the mountains the Lapp is obliged to go in a zigzag direction, and he soon accomplishes it. When descending he places himself in a crouching posture, knees bent, chin forward, and he goes with a velocity comparable almost to the flight of an arrow. A cloud of snow is stirred by the impetus of his descent. When the snow is soft the wolf, fox, and other wild animals have little chance with the Lapp on ski: the man can go faster than the wolf in heavy snow and soon tires his prey out. Whenever the tracks of wild animals are seen the Lapp follows the spoor,

and he well knows the different marks. When travelling, it is usual to stop when a wolf's tracks are seen across the path.

An old story is told of a Lapp who, meeting with a wolf, attacked and felled him with a violent blow on the loins. The animal being as he supposed dead from the blows he had given it, he took it by the tail and, throwing it across his shoulders, was returning towards his tent with his prize. Before he had proceeded many steps, however, the beast, which proved to have been only stunned, revived, and to the great surprise of the hunter, turning suddenly round, seized him by the neck, and if he had not instantly let his booty drop he would in all probability have lost his life.

Wolves are great cowards, and never attack man if there are reindeer and dogs about. But reindeer must not be allowed to stray away from the camp. It is necessary to go out and procure moss and bring it to the reindeer. Skis and pulkas stuck in the snow act to some extent as "scarewolves." A Lapp on skis will often undertake a journey of 150 miles from the interior to the coast or to a town to bring intelligence to a merchant of the coming of the reindeers or to transact any other business with him.

5. The Lapland Winter.

Notwithstanding its severity, winter is the great time in Lapland. Its loveliness is indescribable. The poet's words—

> Serene and bright,
> And lovely as a Lapland night,

come into our minds. "To me," writes another poet, "'tis full of manly charms."

When the weather is clear the moon shines brightly day and night for many days without setting, and gives a light inferior only to the sun; when the moon does not shine, the stars and the brilliancy of the aurora borealis, or Northern Lights, are sufficient to light the way across the wastes of snow.

> By dancing meteors then that ceaseless shake
> A waving blaze refracted o'er the heavens;
> And vivid moons and stars that keener play
> With doubled lustre from the glossy waste.
> Even in the depth of polar night they find
> A wondrous day.
>
> Dryden.

The lights are very beautiful, like rainbows in the sky. Some imagine they are due to electricity from the Arctic regions, and that

they often portend a change of weather. The appearance is of a deep yellow streak moving about the heavens with inconceivable velocity, first on one side and then the other and above one's head. They are strongest from November to March, generally beginning every evening at 6 o'clock, and I found them most vivid and frequent in latitude 70° to 69°. Strange theories have been put forward to account for them. In Lapland lore they are imagined to be the shadows of departed relatives dancing about. American Indians entertain the same belief. In Siberia, where the Northern Lights are very frequent and assume an amazing diversity of shapes, the Samoyeds say they are spirits at variance fighting in the air. It has also been said that the immense shoals of herrings in the Polar Sea, when pursued by whales, make sudden turns, and the luminous appearance is due to the agitation of the waters, and perhaps to their own natural phosphorescence reflected by the heavens. Some imagine they hear a crackling noise like that caused by shaking or waving very fine or thin Chinese paper, or the waving of a large flag in a gale of wind.

I saw the lights very distinctly when at Bosskop.[1] The prevailing tone observed there was

[1] Pronounced Bossë Kop.

of a flame or straw colour, varying, when most vivid and rapid in their motions, to a tint perceptibly deeper. Sometimes the colour is a bluish-yellow, yellow, or red, but is seldom blue or green.

The Northern Lights are most frequent when the weather is calm, and often they appear no more than a mile away, the light being very considerable. Besides the brilliant light they afford —sometimes the light is so bright and clear that one can read a large-sized print by it—they are useful as indicating changes in the wind and weather. Experience generally confirms their correctness, and they are really an excellent barometer. When the aurora is equal over the heavens and of a pale colour, and its motions slow, the weather being clear and fine, it means a continuance of the same conditions. When the flames are shooting and darting along with great velocity, stormy and tempestuous weather will certainly follow. Bosskop may be strongly urged as a resort where these wonders of the heavens can be seen. Thousands of dancing lights ride about the heavens as if intended by Providence to cheer the hours of darkness by their mild and beautiful coruscations.

With his knowledge of the stars and heavenly bodies, the Lapp travelling in Lapland acquires

a sufficient acquaintance with astronomy for his purpose. The stars he distinguishes by names, and by their assistance also he steers his course.

Despite their love of winter, the Lapps welcome the return of the sun.

> In those cold regions, which no summers cheer,
> Where brooding darkness covers half the year,
> To hollow caves the shiv'ring natives go,
> Bears range abroad and hunt in tracks of snow;
> But when the tedious twilight wears away,
> And stars grow paler at the approach of day,
> The longing crowds to frozen mountains run,
> Happy who first can see the glimmering sun.

In Lapland the days are dark and the sun is absent for two whole months. On the 26th January its beams gladden the eyes, and its feeble rays just begin to peep above the horizon. The inhabitants generally go up to the tops of hills in order to get the earliest possible glimpse, and the dawn is celebrated by a feast and merry-making. In Siberia the same event is observed in a similar manner among the Samoyeds and Ostiaks, who, when the sun appears, institute a kind of festival. Bonfires are made and reindeer killed, and there are all kinds of merriment and rejoicing.

6. Ways of Life.

The extraordinarily brave life of the Lapps calls forth our admiration. They are a very proud race, and seem to know their antiquity, whether they come from the Mongols, or Tartars, or any other race. No one really seems to know where the Lapp originally came from—Esquimaux or Samoyeds; they may even have come from the land of Nod or some lost race, but anyhow they are a nomad race, owing to the conditions of their life and their dependence on the reindeer, and, like the Flying Dutchman, are always on the move.

The Mountain Lapp lives more remote from civilization, and, always roaming after his reindeer, is a born wanderer, and, like all mountain tribes, much stronger, haughtier, and more independent. The dress is much the same, although the shape of the cap indicates a difference of clans.

The coast Laplander, who lives on fishing and has no reindeer, is a quiet, inoffensive being. His eyes are dark. He is more domestic in his habit of life.

The shore Laplander has a fixed abode, and if he moves at all it is only to a short distance, and never for long at a time.

The tents of the Lapps differ in no respect, summer and winter; and it seems extraordinary how these people, hardy as they are, can stand the intense cold of the mountains, protected by a mere strip of cloth and exposed to the raging storms that carry with them snowdrifts so thick that the tents are often completely blocked up. These hardy sons of Nature eye the tempest with indifference, and, putting on their winter hoods, which completely cover their heads and shoulders save for a hole left for the face, they sally out on skis at all hours, braving the storm, and take their watch over the deer, guarding against the attack of wolves or other wild animals.

In this duty they are assisted by their women, who take their turn of watching and bear every hardship equally with the men. Once I asked a little girl if she was afraid, watching all night over the reindeer, but she answered through the interpreter: "The wolves liked the reindeer better than me."

The winter food of the Lapp is almost entirely venison, this season being the only time he kills his reindeer for his support. He then lives in a state of luxury, particularly if his herd is large. The best way of cooking the reindeer is by boiling it in a cauldron, a nutritious bouillon or

broth, which is very delicious, being the result. Before he puts it into the pot he cuts it up in small pieces, in order to extract the gravy better and lessen the difficulty of separating it. When it is sufficiently boiled, each member of the party receives a birch bowl or soup-plate with a good quantity of the meat and soup, in eating which he uses fingers and a knife.

The Laplander in winter consumes an enormous quantity of meat, but in the summer he lives mostly on fish, the salmon-trout and salt fish being the finest in the world.

It is not surprising that the enjoyments of winter are greater than those of summer, when there is continual labour and anxiety during his long wanderings and abode on the coasts—when, too, he undergoes great abstinence in order that he may enjoy the merry feasting of the opposite season.

During the winter his wanderings are generally within a distance of fifty miles, keeping as near as possible to his little wooden building where all his belongings are.

The Lapps are a most good-tempered race, full of fun and amusement, and always find plenty to talk about. Men, women, and children seem always playing or working, snowballing or cutting up wood for the fires. They are honest,

and, a bargain once made, they keep to it, though most of the Laplanders that the tourist sees in Norway at Tromso and Hammerfest are spoiled by the travellers, who give them money to photograph them. Their language is pretty and soft, with many vowels in it, but its extraordinary difficulty makes conversation lag somewhat. Many now, however, speak Norwegian and Swedish. All Lapps understand each other, whether they are Russian or any other nationality.

The Lapps are very industrious, and make all their clothes, harness, pulkas, carving wood and horns, putting beautiful embroidery on cloth, besides going long distances to sell the reindeer meat, ptarmigans, fox-skins, and other produce to the merchants in the towns.

The fairs are held in February, and merchants come to barter for their deer-skins, horns, frozen venison or other meat, reindeer garments, consisting of paesks, gloves, shoes, and furs of different animals, wolves and foxes principally, they have killed. They sell or exchange for rice, tobacco, flour, cloth, etc. It is difficult for the Lapps to get brandy and spirits, but after their business is finished at the several fairs much drinking takes place, and singing and dancing. They generally find themselves sleeping in the snow or in a pulka in the morning.

Every Laplander has a wooden building or storehouse in the village, generally in a long row, and with only a padlock on the door. These stores are very small, being only a few feet high, and are made of deal logs with air-opening in front, into which the owner can just creep. In this storehouse he puts everything he does not want to take with him in the summer, and anything he buys of the merchant he stores in the same place. The women and children are also very busy going in and out of these little buildings, which are not much larger than a loose-box.

Some of the Lapps are very rich, especially those who have been prospecting for gold in Alaska. The author met a Lapp at Kautokeino who had 300,000 kronen, and a brother now in Alaska possesses still more. His wife spoke very good American, and has a most comfortable house, good cooking, and an excellent vapour-bath house, which we much appreciated.

Laplanders, who are always roaming, have to obey the laws of the country they are in, whether Russia, Finland, Norway, or Sweden. The judge goes on his circuits twice a year. Most of the offences are for stealing reindeer.

The Lapps sometimes have large families, and are very fond of their children. With respect

to the belief that the youngest infants are rubbed with snow or put in cold water the author could find no confirmation.

The Lapp's cradle is a curiosity; it resembles a canoe, with the lower part open and the upper protected by an arched covering which shelters the head of the infant. This covering is of leather, the rest of the cradle being made of wood and covered with leather. Before receiving the infant the cradle is well stuffed with soft moss, over which a covering of young calf's skin is placed. It is much like a mummy case, and is easily carried on the mother's back in a sling. The advantages of this kind of cradle are its portability and the safety it affords to its little passenger.

A few bells hang from the top of the hood to amuse the inmate when awake. This mode of carrying enables the hands to be free, and does not prevent the mother attending to the herd and following her usual occupations.

The wants of the Laplander are few, and consist only of the bare necessaries of life. He is protected against the piercing cold by his dress, and though he is frequently obliged to sleep in the bare snow unprovided with a tent, which he appears hardly to consider a necessity and often leaves behind him as an incumbrance,

he seldom suffers from the cold. In short, great as the difficulties may appear, the Lapp thinks lightly of them.

What would be the extremes of hardship to others are considered by him merely an ordinary occurrence, and the whole tenour of his life shows us that happiness, misery, comfort, or suffering depends more upon the ideas and operations of the mind than upon the body, so much are custom and habit everything, and so much do they make men or women what they are.

Education may, however, soon exterminate the old-fashioned Laplander, and the new generation may, in a few years, become more like their neighbours.

7. Social Customs.

Once upon a time the Lapps lived a patriarchal life. Now large families are rare, and living separately is more usual amongst them. Sons, after marriage, generally separate from their fathers and make their own household. Only when the parents have an only son does he remain with them to their death. But although the clans have been broken up, Lapps have not forgotten their clan parentage. Formerly each clan had its clan name. Now Russian family names have taken its place. However, with

few exceptions, all families descending from the same clan bear one and the same family name. The former Lapp Christian names have also been replaced by Russian, but much distorted; for instance: Evan (Ivan), Mekkash (Michael), Vask (Vasili), Sandra (Alexander).

Lapps call one another simply by their family names, or else, in conversation with much-esteemed persons, by their fathers' names as well. If they want to show particular respect to any one, they add not only the father's name but also the grandfather's—as Karp-Evan Vask. Here the name is Vasili, the father's name Ivan, and the grandfather's Karp.

Women are generally called "halves" by the Lapps, and speaking of them in their presence they do not call them by their own name, but by the husband's or father's name. Of a young woman, for instance, the wife of Vasili, they say, "Vask-Kava"—that is, the wife of Vasili—or "Evan-Kava," the wife of Ivan. When speaking of an old woman they say, "Vask-agki," "Evan-agki"—that is, Dame Vasili, Ivan. But when they personally address a woman they generally use her name and her father's name, or, as in Russia, simply the father's name: Egororna, Ivanorna, etc. Ties of relationship are very much respected by the Lapps.

They are in general a good-hearted and hospitable people; they like receiving their friends, but relations, especially the nearest, are with them the most welcome guests. The host spares nothing for them. He will cook both meat and good fish, place on the table both "poidoo" (salted reindeer) and that, to the Lapps, most tasty of dishes, reindeer tongues; and if he has vodka he does not stint it for his dear guest. He places him in the seat of honour, gives him one piece after another, trying to persuade him to eat more—"Poor, poor!" ("Eat, eat!"), and he tries to do all that may be agreeable for the guest in order to testify his pleasure.

The Lapps are distinguished by their peaceful character, and in a Lapp family peace generally reigns. Relations between parents and children are generally good and affectionate. Grown-up children have great freedom. Thus, for instance, if a son or daughter makes anything it is considered their property, and the father will not sell it without their consent, or take any money for himself. If the son makes a sleigh, the father does not consider himself entitled to sell it. He says to the buyer: "I did not make it, but my son: ask him!" Besides his own handiwork, each member of the family has his sheep and reindeer. When a child is born it is

the custom for the relatives to make it gifts of these animals. All that accrues from them goes towards the child's heritage. If a son wishes to separate from his father or a daughter marries, they take all their cattle with them. Towards little children Lapps are very affectionate, and rarely beat them, and if they do, it is generally when they are not sober. The wife is respected in the family. The Lapp, although he says of his wife, "When I like my wife I love her, when I don't I beat her," really loves her as a rule and lives in peace with her. While wife and husband are yet young, the latter often takes her with him to Kola and Alexandrovsk or some other town to buy clothes and fal-lals, and even when of mature years the Lapp always takes pleasure in bringing his wife some present or other. The wife is his constant adviser and helper. They work in concord, mutually helping one another. The wife generally gets up earlier than the husband, makes the fire, and, if the family drinks tea, prepares it. Then she wakes everybody up, puts the samovar, teapot, and bread on the table, and invites to the repast. She, of course, cooks the dinner and supper; she makes clothes and shoes for the whole family, spins wool and knits mittens and socks out of it, and weaves the

blankets. She also cuts the wood if there is a forest near the house, and knits the nets for fishing, and mends them. She catches fish in the lakes and rivers. The husband looks after the reindeer, hews wood when remote from the house, and takes it for sale by reindeer or river. In general, the husband takes upon himself work which requires long absence from home; the wife, on the other hand, tries to remain at home, working when possible in the neighbourhood and looking after the family. But one often sees the Lapp women employed in sea-trading or driving pulkas.

The ancient family organization of the Lapps has been preserved to this day in the method of land distribution. The whole of the land in Lapland is divided into village districts. Each village has its bit of land, in which Lapps of other districts may neither catch fish nor hunt wild or feathered animals. Hills, rivers, stones, etc., serve as boundaries between the lands of various districts. Ground belonging to a village is divided amongst its inhabitants into as many parts as there are families in the village. Only hills, which are the property of each district, are not divided. The ancestral bit of family ground is in its turn divided amongst the various branches of the family. In the parti-

tion of land between families they try to maintain the utmost equality; they give the largest and best fish-preserves to the big families. On the other hand, the small families get the smallest allotments. The family allotment generally remains in the family for many generations. But if one family gets very big, and the former allotment is not enough for its sustenance, then, by common consent, a new allotment, with fishing-ground, is made to it, or another family is compelled to exchange allotments with it. They divide not only fishing grounds, but also woods and meadows, which have for Lapps comparatively small significance. The Lapp derives from the woods themselves sufficient wood for house construction. As regards the meadows, of which there are but few, the Lapps let them out for the most part to the inhabitants of Kola and Kandalaks who own cows. The tenant of a meadow is obliged by the conditions to collect from each Lapp the rates and taxes due from him. The ancestral fabric, reflecting itself in family and clan divisions, has, however, not been preserved always and everywhere. Fishing-grounds have a particularly important significance in Lapp life. Amongst them are very important sea fisheries where cod is caught, and the spots at

the mouths of rivers where salmon is caught. Whilst lake and river fisheries remain in constant possession of a Lapp family, and pass from one generation to another for a long time, sea preserves and those at the mouths of rivers are frequently transferred from one family to another.

8. Marriage.

Russian Lapps marry rather late in life, rarely before twenty, oftener between twenty-five and twenty-eight. They only marry earlier in case of necessity, when they require a workwoman in the family, when "there is no one to bake the bread and make the clothes." A Lapp seeks in his future wife a good workwoman. Another important requirement, though less so than the first, is that she should be rich. A rich Lapp will willingly marry a poor girl if she is a good housewife. It is clearly shown in Lapp stories and songs how much a Lapp is against marrying a woman who is incapable of house management. The following tale may be given as an illustration :—

It was in winter. The father and mother were paying a visit to some friends; both daughters had remained at home; they had no store of firewood. They heard that young men were on their way to pay court; the sleigh bells were

tinkling "jingle, jingle"; they were coming, fast and furious they were coming. But the girls did not know it was to see them. The suitors arrived, stopped with friends in the village, and people told the girls of this: "What, maidens! you stand in the street and have no wood in the house!"

In the meantime the young men had taken off their travelling kit, put on their best clothes, and gone into the girls' hut, where all was cold, no fire, no wood even. The younger sister, seizing an axe, ran into the wood, whilst the elder, taking some branches with which the floor was strewn, put them into the stove and started making tea. She had no sooner made the tea than the younger sister brought some dry wood from the forest. But the young men did not drink the tea which the elder sister gave them; it was not good, having been made on branches. The younger poured away the tea, put the wood in the stove, and began to boil the water afresh. She also brought a large salted sea-trout, cleaned it, cut it up, and gave it to the men to eat. Afterwards, when the tea was boiling, she gave it them, and they ate and drank. The suitor who had had the idea of marrying the elder took up his hat, went out, and never came back. But the one who had intended to marry the younger did so. Thus did the younger, after playing a waiting game, come in alone and win the first prize, no other being awarded!

A Lapp, when he has a girl in mind, or two or three, as is sometimes the case, with a view to marriage, goes to his parents and declares his intentions. He brings vodka with him, and after proposing a drink, says: "Is it not about time for me to marry? I shall soon be an old fellow." The parents generally answer: "God

bless you; but whom do you think of marrying?" Then the man names the bride he has in mind. With this the conversation ceases. Shortly after the parents of the would-be husband assemble almost all the relatives in family council. Drink is offered them. As they drink, the parents explain to them that their son wishes to marry so and so. The relatives rarely oppose it; the council is only a formal custom. They generally give their consent, saying: "It is not our life, but his; he knows best." Thereupon the real courtship commences.

9. Burial Rites.

When some one dies in a Lapp family the deceased is either carried to an outhouse, or, if he remains in the dwelling, all the relatives leave it for some days. They wash the body, dress it, and place it in a coffin, generally hurrying over the funereal formalities. They put the coffin on a sleigh, and carry it by reindeer, or the relatives harness themselves to the sleigh. They generally bury the body at the nearest spot to where death took place, and only in those few places where there are churches do they bury in a cemetery. They do not dig graves deep, only from one to two feet, rarely more. They either simply cover them with earth or,

after placing one layer of earth, cover it on top with stones.

After the burial they arrange a dinner, and vodka is drunk, but there is no intemperance. In drinking, his liqueur-glass full, the Lapp says: "Remember, O God, thy slave (so and so)." The Lapps have preserved to this day the custom of placing on the grave various weapons and effects of which the deceased made use during his lifetime. For instance, they place an axe and fishing-gear, or sometimes a sleigh, on the grave, with the side of the sleigh uppermost. They also erect crosses.

A funeral service only takes place when there is a church at hand, or if there chances to be a clergyman in the parish at the time. Generally, only some time afterwards, when the clergyman comes, is he asked to read the burial service over the grave. With some Lapps it is also the custom soon after the burial to take to the clergyman a handful of earth from the grave, in order that the burial service may be chanted over it. The female relatives of the deceased wear mourning: a black sarafan[1] and black neckerchief, maidens for six weeks and married women a year. During six weeks maidens take no part in games, and do not go to evening parties. Men do not wear mourning.

[1] The Russian national dress.

10. Village Communal Meetings: "Sooim."

From time to time the Lapps of a village community will assemble in a meeting, called a "Sooim," and here accurately ascertain how many male souls there are amongst them at the time, and how many fishing-grounds. Then they calculate how many men go to a fishing-ground. After this they cast lots for the various fisheries. A large family in which there are many men will often receive two fisheries, whilst two small families receive only one between them. Thus Lapps try to equalize matters as much as possible. Each family has the use of its fishing-ground for one year only. The next year the Lapp who has received the first ground takes the place of the one who took the last in the previous year. Thus also the other Lapps interchange grounds. When all the fishing-grounds have changed hands, and each has been owned by all in turn, another meeting is held and lots are again cast.

Lapps are very free in their social relations, and a meeting or Sooim has a great significance for them. The whole of Russian Lapland is divided into two main districts—the Pomorsky and Kolsky-Loparsky. These are, in their turn, divided into smaller districts or communities,

and every district consists of several villages. In the Kolsky-Loparsky district there are seventeen villages, forming three sub-districts; in the Pomorsky there are only four villages. Each main district has its district council for the settling of law-suits and punishment of crime. But the Lapp very rarely goes to the district council—for one reason that villages are as a rule too far from the headquarters of districts, and for another that the judges themselves are Russians, and not Lapps. As a rule, if a Lapp has a case requiring legal intervention he addresses himself to his own Sooim. This is an assembly either of the whole sub-district or only of one village. This Sooim elects men for various social functions, and determines the amount of rates and taxes; it also settles disputes. Matters are decided neither by a unanimous nor a majority vote; what has the greatest influence is the opinion of the elder and more respected Lapps. A village Sooim is often held. Any Lapp who requires one may assemble it. These tribunals have as a rule only to judge small matters: complaints as to killing of domestic reindeer, thefts, and complaints in respect of disputes and fights. The killing of domestic reindeer has been of fairly frequent occurrence in recent years. Often a Lapp, while hunting wild

deer, cannot restrain himself from killing a domestic reindeer met by the way, wandering at will. On bringing home the killed deer he carefully hides its skin, by which the owners might recognize it. But he often does not succeed in hiding all traces, and then the owner complains to the council. If the council find the man guilty they force him (1) to pay the cost of the deer, (2) to return the skin, and (3) to pay a fine in addition. The fine generally consists of vodka, which is subsequently drunk by the complainant, judges, and accused together.

Besides the councils the Lapps have yet another tribunal. Since for the greater part of the year they live scattered about, employed in the fish trade, it is very often inconvenient to call a meeting. Thus, in the case of a misunderstanding both sides agree that some respected elder or other shall act as judge. Such a judge, after investigating the matter, tries to conciliate both sides. When peace is restored, the guilty party buys vodka, and all three drink it together. The judge takes no other reward for his services.

11. A Native on Life in Lapland.

There may be added here a "few words about life in Lapland," written on purpose for this

volume by Johann Thürri, the Laplander and well-known wolf-hunter who accompanied the author in his expeditions. This was written in Lappish, and the author sent it to the Upsala University to be translated by Professor Wiklund.

The mode of life among the Lapps varies very much, and their land is likewise of many kinds. Some Lapps spend both summer and winter in the woods, others, again, spend both those seasons on the mountains; and there are some who spend the winter in the woods and move to the mountains for the summer. The last is the best plan, when the reindeer make for the woods for the winter. It is warm then, and the wolves cannot pursue and kill them. The snow then is deeper, so the wolves dare not approach the woods, where it is dangerous for them on that account. When a Lapp observes that the wolves have attacked a herd by night and killed reindeer, either a few animals or a score or more,[1] as they are wont to do, the Lapps start on the tracks of the wolves, taking with them no gun or any sort of paraphernalia except the ordinary snow-skate pole, inasmuch as the Lapps are small of stature and weak, and also little accustomed to guns. When a Lapp, however, catches sight of a wolf, as the wolves cannot run in the deep snow, then the Lapp shouts to the wolf: "Good-day, good-day. Don't run away." When the wolf hears this, it cannot run farther, but walks up to the Lapp, howls and yaps and opens its jaws as wide as it can. No doubt it may happen that a Lapp gets frightened, and, in his terror, turns back; but in the case of a brave and quick Lapp he attacks it with his pole, and when the

[1] Lit. "several tens."

wolf approaches, hits it at once promptly on the snout, just on the black tip. If he hits it, the wolf rolls to the ground, when the Lapp at once beats and strikes it. When there are several wolves, he starts after the rest of the pack, and reaches them as quick as lightning[1] and the remainder do not get far before the enemy is at them. He deals with them in the same way as he dealt with the first. If, however, a misfortune happens, and he lets the wolf escape, the wolf always tries to throw itself on him—on his face especially; it is also likely enough sometimes to bite him in several places. Anyhow, the Lapps kill many wolves in this manner, when the wolves follow them down to the woods. Sometimes they slay them on their tracks in the woods, where the wolves must run along tracks, since the snow is so thick they are not able to wade so easily in such snow as is not crossed by reindeer tracks. And just for that reason it is also better for them to be in the woods in winter and on the mountains in summer. One sees the reindeer when there is no snow in which their tracks can be followed. And when it has snowed a wolf defends itself equally well in the woods, and even better. On the mountains a wolf is sighted from a long distance when it is stalking reindeer, and then the wolf is bound to be frightened and make off. It is frightened when it sees the Lapp striving with the herd, even if he has no gun with him. A wolf is shy of the smell of gunpowder.

When it is summer and the weather hot, the Lapp has to migrate with his herd to the snowfells, where it is cool, which is very suitable and healthy for the reindeer. It is a good thing that there is a land of such a kind, where those who have cattle cannot thrive. But, again, under every high fell there are, I think, men who have cows and

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[1] Lit. "as an aurora borealis."

sheep, and when the wind sets to the north and the cold weather comes, the Lapp has to get his reindeer down from the high snowfells, where it is cold and there is neither grass nor reindeer-moss. Then, again, there are big law-suits, and the *husbönder*, as the Norwegian farmers are called, lay claims for damages everywhere where the reindeer has trampled down a single path, and demand a sum of money for it, and the poor Lapps have to pay, as they have already paid hundreds and thousands of [Swedish] crowns just for a mere nothing, and then still more. Then the land by the seashores is fertile. But where the soil is fertile there are not so many farmers as in Norway. Thus the Lapps have really many troubles, and they are not enlightened, but more stupid and timid than other nations.

When the Lapps have moved to the easterly woods, it happens that suddenly the weather gets warm, and the rivers rise and become so full of water that wading them is out of the question. When that takes place the only thing to do is to build bridges where there are woods, or, at any rate, birch-trees. If it is not a wooded district, but bare mountain, they make a bridge of tent-poles, and over this bridge pass whole villages of Lapps with pack-reindeer and herds of thousands of reindeer. The bridge is fastened by ropes, and when there are many rivers near one another, the people have to carry with them the whole bridge, though it may be pretty heavy. But they also wade a great deal. These tent-poles are, however, not thicker than staves, but they join as many as ten poles together, and bind them with rope, and therefore they have many of such (bundles of staves). These rivers are narrow, but, though narrow, are deep.

The Norwegian Lapps are always obliged to dwell on the fells both summer and winter, since there are no

woods in Kaukokeino, but a wide stretch of fells and excellent pastures for reindeer. The reindeer-moss is very good, likewise the grazing, but the Lapps must watch their flocks incessantly both day and night, and the fells are exceedingly cold in winter.

They must keep a close watch, because the fells abound in wolves. The wolves prowl about when the snow hardens. When it is hard and the wind keen, the wind bites into one's face, so that not seldom it even becomes frost-bitten. In that case it is best to rub it with that kind of snow which lies closest to the ground and is called *scenjaš* (coarse and granulated snow). And in rough weather the snow is so thick that the blades of the skates are not even visible along the track, and if the wolves come nothing at all is to be seen. In such rough weather the reindeer usually run about, but only with the wind, and lie down to rest in small detached groups, and then they are so smothered with snow that it is not possible to detect whether they are animals or stones. Then they get as drenched as if they had been in snow slush, and men themselves, likewise get covered with hoar-frost. Nevertheless, it is not so cold during rough weather as when it is a cold, hard blast without snow. Lap tents are only in the birch woods. There is just enough birch to serve for fuel. In rough weather the tents are so pelted with snow that when the denizens get up in the morning the interiors of their tents are quite full of snow. The first task on getting up of a morning is to shovel away the snow from the fire-place and fling off the bedclothes. The Finns of the fells do not take off their clothes at night, but wrap themselves in thick furs of an evening, put hay into their shoes, and tie a belt—sometimes even an inside belt—round themselves. Some even put on leather gloves. In this way the Lapps, their wives, and children protect themselves. He who writes this has himself lived exactly in the way he has described above.

Photo by] [*Borg Mesch.*

BOSSKOP AND MOUNTAINS.

Forty years ago people in some places still followed ancient customs, e.g. when a person died he or she was buried in the same spot. In certain parts of Lapland the Lapps are buried where they die, and the same words are read over them as the Swedish clergy use.

I am going to tell a little story. Between Kaukokeino and Karasjok there is a spot where Russians have been killed, and there are their houses. The Lapps always see them when they pass by when there is no snow. Once upon a time a Lapp took a skull and made it into a spoon, just as they make spoons of reindeer skulls. A reindeer skull is called *boccuakse*, and a spoon made from it, *askebasti*. But he was not allowed to keep it, but had to carry it back to the place from which he had taken it, and he got no peace until this was done.

I dare say I have heard many stories; but when we travelled so fast I had no opportunity to converse with the people.

I believe there would never have been a railway to Kiruna and Narvik had not the English made one so far as from Luleå to Malmberget, and discussed its extension, and seen that a line could be laid down from there to Norway. This is why I consider the English most excellent people.

CHAPTER IV

FROM BOSSKOP TO VADSÖ

Visit to Bosskop—A Lapp fair—The "Samlag" and prohibition—Provisions and clothing for the journey—The ceremonial of a Lapp toilet—Pulka travelling—Dinner at 7 a.m.—Karasjok—Lapp scenery and weather—Lapland nights—The "bastue," the Finnish Turkish bath: its rites and ceremonies.

Our baggage on this occasion consisted of the following articles:—

	Weight.
Tent, "Whymper"...	56 lb.
Rüksak	16 ,,
Skis	16 ,,
Two chop-boxes of provisions	169 ,,
Valise...	28 ,,
Kit bag, Army regulation	72 ,,

We also took cameras and the different bags belonging to the Laplanders.

Engaging beforehand the services of Mr. Borg Mesch, a Swede, as interpreter in Norwegian, and Johann Thürri, a Laplander, as interpreter in Lappish, both of whom had been with me on

Photo by] *[Borg Mesch.*

HOTEL AT BOSSKOP.

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previous expeditions, we met at the Lofoten Islands. Travellers visiting these parts cannot possibly do better than try and obtain the same linguists, especially for Norwegian and Swedish Lapland. For Russian Lapland and Finland it is better to get a Russian who speaks English.

Arriving at Bosskop we went to the hotel, kept by Mr. and Mrs. Wiggs and their daughter, which is beautifully situated and very clean. Bosskop is a charming little place on the Alten fjord. There is splendid ski-ing ground quite close to the hotel, and good excursions can be made. We arrived just in time for the great Lapp fair, which takes place twice a year, the first Wednesday in March and first Wednesday in December. The sun was quite hot in the middle of the day, and we wore our ordinary clothes as in Switzerland for ski-ing.

Many merchants also arrived by the steamer, and a few visitors. We stayed here several days, seeing the Lapps arrive with their hundreds of reindeer, and their pulkas filled with reindeer meat, ptarmigans, reindeer shoes and gloves, skins of elk, wolves, and foxes, knives, and belts, and skins.

The Norwegian merchants came principally from Hammerfest and Tromsö, and had their small wooden buildings to pack in and export

the different merchandise they purchased from the Laplanders. Everything was well arranged; stabling for the reindeer, tied in the open by fences and poles in the market-place, the sledges and pulkas. There were cafés for the Lapps, and many stores where they could buy things in exchange for their goods. This fair is hundreds of years old and joyfully prepared for, as it is a great holiday and fête. There is singing, dancing, and merry-making in the evening. Most of the Lapps come from Karasjok, Kautokeino and Finland.

A court is also held here, and the judge administers the Norwegian law with the aid of the Lapp interpreters. Most of the cases are for stealing reindeer, and there is seldom any more serious business. The Government premium paid here for a wolf is sixty kronen.[1]

Besides the fair we had to think of our journey, and spent one morning putting up our tent and seeing to the provisions. We also amused ourselves with a gymkhana on skis down the slopes without sticks after dinner. The Norwegian dining hour is at three o'clock in the afternoon, so we had time to ski to Elvebacken over the mountains before dark. The dinner generally consisted of reindeer, venison, ryper—or

[1] About seventy-two shillings.

Photo by] [*Author.*

BOSSKOP CHURCH.

KARASJOK CHURCH.

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ptarmigan, as we call it—flounder fish, and mulberries with milk and cream. Chickens, beef, and mutton are difficult to get in these cold climates, but excellent hams, bacon, and eggs can be obtained. The "Samlag" makes it impossible to purchase beer and spirits. The "Samlag" is a vote given by each of the inhabitants in regard to the sale of intoxicants. If the majority is against their sale, they can only be purchased where there is a "Samlag" in their favour. The profits of the sale of liquor and spirits are distributed to pay off rate taxes. But free towns are very few, and even beer cannot be obtained on several of the mail steamers.

In the evenings we used to go out and walk round the town and visit the Lapp cafés. Many Lapps we met tumbling over each other in the snow, very happy with the strong spirit they obtained from somewhere, and drinking out of the bottle. As they all had on their paesks and winter clothes, they were quite as safe sleeping in the snow as in a building.

We took many photographs of Bosskop. The women are very picturesque, and some of them have handsome features. The church stands out on the top of the hill, and from there many observations have been made of the aurora borealis, and cinema photographs have

been taken from the top of the steeple. The compounds filled with hundreds of reindeer made good pictures, as also did the numerous Lapp dogs running about. The view of the sea and of high mountains covered with snow is grand; and in the latitude of 70° one cannot help thinking very often how thankful the country should be to the Gulf Stream for making this coast navigable.

At Tromsö on our way up we had telephoned to the Lensman, Herr Hegge, at Karasjok, and he kindly got us two vappus and twelve reindeer, and after three days' journey they arrived at Bosskop. We were sorry to leave Bosskop, but had to prepare now for our departure, and the first thing was to see to our warm clothes for the cold journey and to our provisions.

The chop-boxes were the same I had used in Central Africa when big-game shooting, and were found just the right size to fit on to the sledges. Our provisions consisted of fresh reindeer meat, bread, plain biscuits, tea, sugar, chocolate, French sardines, Danish butter, soups, cheese, jam and marmalade, pepper and salt, Worcester sauce and piccalilli onions, potted meats, Yorkshire ham, bacon, sausages, condensed milk, tinned asparagus from Los Angeles, peas, vegetables, camp pies, service rations, plum puddings,

Photo by] BOSSKOP: A PROMENADE ON SKIS. [*Borg Mesch.*

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raisins and figs, dried fruits, and rice cakes. We carried also many useful things, including a Primus stove, candles, soap, electric light torches, old Cognac brandy, port and whisky and kümmel, tobacco and cigars and cigarettes, to give to the Lapp girls when photographing them, and sweets for the Lapp children.

Clothing was the next important thing, and very astonishing is the number of articles necessary to keep out the cold. The following is a list of those I had to wear throughout the journey when driving in my pulka.

Thick flannel vest.
Khaki flannel bush shirt.
Waistcoat.
Shetland wool waistcoat.
Collar and tie.
Coat.
Wind jacket.
Reindeer fur coat.[1]
Belt round waist.
Wool scarf to wind several times round neck and over head.
Long knife, and bag containing matches, pipe, tobacco, and chocolate.
Bear tippet over shoulders.
Cap filled with an eiderdown pillow.
Flannel drawers.
Knickerbockers.

[1] Paesk.

Reindeer leggings.
Reindeer breeches.
Bands at bottom of leggings round the shoes.
Stockings.
Reindeer socks.
Dried grass.
Reindeer shoes.
Large reindeer shoes filled with more dried grass.
Woollen gloves filled with hay and a long pair of reindeer-skin gloves over the gloves.

The caps or head-dresses of the Lapps differ according to the district; some of them are square at the top, and of either blue or red cloth. The one the author wore was procured at Vadsö, and he found it very warm. It pulled right down over the head. The outside was covered with brown otter-skin. A veil of fur is sometimes used in very windy and frosty weather.

It was quite a business to remember how to put the clothes on. The attendant Lapp would at times forget something, and then the operation of dressing would have to be partially redone. The Lapps sometimes wear two paesks, one with the fur inside next to the body and another with the fur outside. The style of dress is hundreds of years old, and is very practical, because one never feels the cold when once this novel and curious toilet is adopted. At the same time it was exceedingly troublesome to walk about

Photo by] [*Author.*

BOSSKOP : SKI-GIRL.

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properly in it; not so much with regard to our striking appearance, which might be thought calculated to produce a dangerous effect on the softer sex, but by reason of its warmth, a consideration of capital importance. The most difficult part of the operation consisted in the preparation of our gloves and shoes, and stuffing them properly with the dried sena grass. This is first prepared by warming it before the fire, pulling it out, and rubbing it well together in order to render it soft and pliable. A quantity of it is then formed into a round ball and placed within the shoe, leaving a cavity for the foot, which reposes softly and warmly in the middle, and round the sides. The nicety of this operation, which few but the Laplanders understand properly, consists in arranging the sena so that every part of the shoe is completely and uniformly filled. It is by no means unessential, since for want of this care you may not only travel in misery should the cold penetrate to any part, but serious consequences such as frostbites may result.

The Laplanders never wear stockings, and place their naked feet within the sena; for stockings and socks, instead of keeping up the warmth of the foot, interfere with that produced by the sena by causing a less free circulation.

However, with a pair of wool stockings of Shetland make and a pair of goat-hair socks, there was no reason to complain of the cold, although the tightness produced at times a numbness, which is not the case when the feet are unconfined.

The paesk, from its great weight and bulk, and being made exactly like the ploughman's smock one used to see in Sussex, is not very easily got on by those unused to it.

At last we arranged our dress to our satisfaction, and could not sufficiently admire each other's appearance, or cease to wonder at the change. We looked like strange hairy bipeds and quadrupeds, for as we were entirely clothed in the skins of reindeer it was not easy to distinguish us from these animals, save by the number of our legs and our figures, which might, perhaps, be compared to bears standing upright. The stature of the merchants, thus swelled out, appeared truly gigantic and formidable, exhibiting a complete contrast to the more diminutive Lapps standing round. My net weight is not very small, but I should be sorry to mention the figure it made with this full dress on, although it seemed to make no difference to the reindeer. Once inside the pulka, we looked like children in swaddling-clothes

BOSSKOP: AUTHOR AND LAPP THÜRRI.

in a cradle, and no accident *en route* could possibly have separated us from the shell and canoe. Reindeer skins were put in the bottom of the pulkas to sit on, and one of our bags in the bow to press our feet against going downhill, like a footstool or the plank in a rowing-boat.

Our reindeer had arrived from Karasjok with two smart, tall, handsome young Lapps. The twelve animals were peacefully eating the moss outside the hotel, while our two vappus[1] and Johann Thürri were loading up the baggage on the sledges. Bidding adieu to our hotel acquaintance and to Mr. and Mrs. Wiggs, the proprietors, the reindeer were harnessed and the bells ringing on the necks of the animals. The names of our Lapp drivers were Peter and John Johnsen, who were going to take us to Karasjok and Enare, in Russian Lapland. We had made a bargain for the twelve reindeer from Bosskop to Enare for 260 kroner and a present to the vappus. There is supposed to be a regular tariff for the reindeer, according to the Norwegian law, but as it is never kept it is best to make a bargain before starting. Considering that they had to come all the way from Karasjok and return from Enare to Karasjok, we thought this

[1] Drivers.

price very moderate, as the vappus and reindeer were very good.

Peter led the caravan, and I came next. Thürri, whom we called Johnnie, followed; then Borg Mesch and Peter's brother brought up the rest with the baggage.

We had had beautiful weather and a hot sun during our stay at Bosskop, and the night before leaving a very fine aurora borealis. This was not a welcome sign, as it meant a change in the weather, either for snow or wind. But the morning turned out lovely, and having bade farewell to Mr. Lund, director of the bank at Hammerfest, the Chief of the Police, and other friends who had just arrived from Kautokeino to study the Lapps, we at last got away amid the barking of many dogs, waving our hands to the numerous Finmark beauties who also had come to see us off.

The first part of the road was uphill, and the procession, with slow and melancholy steps, silently ploughed through the snow, the Laplanders walking at the heads of the deer. Having got clear of the small enclosures round Bosskop, we entered the Alten forest. The track was hard, and the deer, having their heads given them, started off with spirit, and were quickly trotting and galloping down the slopes

KARASJOK: TELEPHONE STATION. TELEPHONE MISTRESS AND CHILDREN.

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and hills. As this was my fourth expedition, I knew how to drive and sit in a pulka, and my companions were of course experienced. When a beginner, however, one is generally left prostrate in the snow, the pulka on its side, and the deer making a furious assault on the novice, knowing his inexperience. It is difficult at first to preserve the balance and prevent the pulka overturning, owing to the rate at which it travels and the roughness of the surface, but one soon gets accustomed to throwing the weight quickly on the one side or the other, as the case may be. Often when the deer start they seem wild and crazy, as if a dog had startled them, and an untamed deer takes a deal of management to get him to go straight and quickly ahead. But whatever happens one must not lose grip of the rein, which is twisted round the wrist.

The road was very mountainous, but good, passing through woods of silver birch. The first day we did not intend going very far, and stopped at a very prettily situated farmhouse at Romsdal, belonging to Fru Raundi, about 15 kilometres from Bosskop. Inquiring if we could get a room, the owner was sorry that she could not possibly oblige us. We saw the smoke and knew that a nice fire was burning to cook our evening meal.

It was of no importance, however, as we had our Whymper tent, and in less than five minutes the Lapps had put it up. The country all round was thickly wooded with fir- and pine-trees, and there were lovely ski-runs for exercise before turning in.

The fire was very good, and, changing our paesks and reindeer shoes in the farmhouse, we immediately put on ski-boots and wind-jackets and went for a run round Romsdal. Towards evening we tried lassoing, the Lapps being very clever and seldom missing the object. Many other Lapps and women arrived from Bosskop on their way back from the market.

Lighting our Primus stove, the tent soon got heated and we had a good light. The reindeer had been unharnessed and taken up the mountains for the moss, Johann staying with them all night as a guard against wolves. After dinner in the farmhouse we turned into our tent and into the sleeping-bags of reindeer, and were very comfortable and warm. But at last, after a month's fine weather, snow began to fall, and we felt we were in for some bad weather.

Next morning we rose at 5 a.m. in order to start at 9 a.m., for we allowed four hours in which to dress—or, rather, undress and dress again, as we always slept in our clothes. Our

Photo by] [*Author.*

JUKASJÄRVI: GOVERNMENT REST-HOUSE.

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first meal was tea and bread and butter, and there was a good fire to boil the water.

The big meal of the day came at 7 a.m. It was difficult at first to get accustomed to dining at this hour in the morning, instead of seven or eight o'clock in the evening; but as we never knew when the next meal might be, it was as well to be certain of one. Fresh reindeer meat was cut up and put into boiling water to make the good soup or bouillon. Sardines, porridge, cold ham, eggs, and marmalade were our ordinary menu. In a cold climate a large quantity of solid food is necessary to keep the body warm during the day. Condensed meats or soups are quite inadequate.

Our Lapp drivers had gone up into the mountains to fetch the reindeer down for starting, and it took considerable skill to lasso them.

After breakfast we changed our shoes and warmed the hay or dried grass, a process which took about fifteen minutes, as the feet during the day and night get damp with perspiration. This is one of the most important things to remember, since changing and drying the hay keeps the feet warm for the next twenty-four hours.

After breakfast, and when we had filled our Thermos flasks with reindeer bouillon, we began

to pack up to go to the next rest-house, or Government fjeldstue, which is called a "Statenstue," at Jokasjarre. The "före" at first was good, through woods and across a lake, but it became less favourable, and a heavy snowstorm with a strong north-east wind blew into our faces, and the new snow was so deep that it made it very heavy going for the reindeer. At times we could only make two miles an hour, and our faces had a thick veil of ice and frozen snow over them. In the photograph here reproduced the reindeer may be seen plodding up the steep mountain fjeld above the snow-line. Stones and crosses on this desolate mountain were all that could be seen. A caravan joined us, and a Lapp woman who knew the winterway well helped us a good deal. We could only just have our noses uncovered to breathe, and the mouth was covered with a mass of ice which joined to our moustaches. A severe frostbite caught me on the cheek, and I only discovered it the next day, when I saw that my face was blue, as if it had been bruised.

The Lapp dogs were very useful, and worked hard, showing the way and cheering up the reindeer with their barking in front. We were very pleased to see the "fjeldstue," and soon forgot the cold and rough experience we had gone through.

REINDEER PLODDING UP A MOUNTAIN.

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It was a well-built house, but hardly visible above the drift snow. The comfortable beds were made of twigs, giving the effect of a spring mattress, and reindeer skins on the top. The Government pay the guardian so many kronen a year to live in this rest-house, and he cleans it and looks after the china, knives, and cooking utensils. He also sees to the supply of wood for the fires and paraffin oil for the lamps.

A fiddle was hanging up, and Mr. Mesch and myself took it in turn to play. It had been made by the man in the house, and had quite a good tone. Mr. Mesch also sang Swedish and Finnish songs, and can play the piano very well. His grandmother was Scotch, and he was born in Delacarlia. He is an officer in the Swedish Army, and well knows the manners and customs of the Lapps. His business is that of a photographer in Kiruna, and he is known all over Sweden. He lived some time in America, and speaks English fluently. All night it was snowing and blowing hard, and it was well to be under shelter above the snow-line, for there was no habitation for many miles around.

The Lapps could not let the reindeer go loose, so they had to tie them up and bring the moss to them. Only a few nights before a Lapp caravan lost eight reindeer killed by the wolves.

This fjeldstue was built in 1878, and we took photographs of it while it was snowing. The next morning we left for Mollesjok fjeldstue. It was still snowing and blowing hard. On arrival there, at 6.30 p.m., we found nice beds of silver birch twigs and a good fire.

The next day we still had to plod on through the snowstorms and high mountain fjelds, and we arrived at Ravnastuen fjeldstue. We met here the second Lensman, Mr. Johansen, and a merchant, Mr. Berg, from Karasjok. We got plenty of information, and were very pleased to arrive there, as it was only a short distance from Karasjok. This was a large and frequented fjeldstue. A new house is going to be built. The ordinary charge for one person each night is one kronen, and this is very moderate. A present for the caretaker or guardian is customary. A visitors' book is kept, and all names are written in it, including information as to the last place the traveller stayed at and where he is going to, his profession and nationality.

The following day we arrived at Karasjok, at the new Staten fjeldstue, which is kept by Mr. and Mrs. Nïelsen, the latter speaking English very well. It is a very large hotel and is quite up-to-date. The last one had been burnt down.

At Karasjok we all felt at home, as we had

Photo by] [*Author.*

RAVNASTUEN.

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made a visit the year before to this place. In fact, Karasjok is the Crewe or Clapham Junction of Lapland, all roads leading to it from north, south, east, and west. There is a telegraph and telephone station and post-office, a Lensman, a pastor, and several shops kept by Norwegian merchants.

It is a beautifully situated town, a great centre of the Lapp population, and contains schools for the rising generation. Here we got our letters and papers from England, which had arrived via Hammerfest and Kolvik.

The road from the last rest-house to Karasjok was downhill all the way, through splendid pine woods. In some parts the decline was so steep, with deep precipices at the side, that the vappus tied an extra reindeer at the back to make a brake and keep the pulka steady. The reindeers, when galloping fast downhill, owing to the pulka touching their legs, have to be handled with caution. Among the rocks and trees, too, it would be easy to sprain an ankle if the legs were not kept in the pulka. The deer behind does not like his neck pulled, and keeps the pulka straight. Without the deer behind the pulka would go faster than the reindeer in front, and would twist round or upset.

We passed many wolf-tracks and spoor on the

way, and the "före" was good going. When the snow has just fallen and is very deep, it looks often as if one would have to stop and sleep in it. It seemed sometimes quite impossible to proceed, the snow through which we had to cut our way being 6 ft. deep and more. The vappus is obliged to leave his sledge, and, wading through the snow and dragging the deer after him he finds a way where the snow is not so deep. It is difficult to keep on the same track, as the deer sometimes become unmanageable and draw the pulka into deep parts. Very often the travellers, if the deer are tired and cannot reach their destination, have to sleep in the snow, which is, however, very warm, especially if one is provided with a sleeping-bag, although the thermometer may be lower than zero. Snowdrifts blowing in one's face when you are so near the ground are most uncomfortable, and certainly if one has time it is best to stop in a fjeldstue till brighter weather. Wind is always colder than hard frost, but when the thermometer is 30° or 40° below zero there is seldom any wind.

The reindeer are stopped about every four hours to rest or feed on the moss, this enabling them to recover breath and to eat the snow to quench their thirst.

KARASJOK: LAPP CHILDREN.

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The traveller often finds himself feeling very sleepy and drowsy when crossing the large lakes, and if not well balanced and the surface is uneven, it is easy to be upset. I have slept many hours in a pulka lying flat down, the cap over the eyes, and with the hands just outside to prevent one tumbling out where rough snow is encountered. Of course, comfort depends on a good sledge, which should be roomy and not too high from the ground. One can then lie full length and not get cramped or inconvenienced.

If one gets a frostbite or cold in the face it is best to rub the cheek with snow. It generally attacks the glands and round the chin, and it feels like mumps. But when travelling fast in a pulka one gets into a perfect glow from the exercise, and the body gets quite warm.

It is difficult to describe the singularly vivid coruscations of many of the heavenly bodies, changing from flame-colour or orange to that of a deep ruby, each ray being distinctly conveyed to the eye through the pure surrounding ether. The flashing of the Nordlys began also to play around us. A pale sheet of flame first streamed from the zenith. Its quivering fires then darted swiftly along the heavens and increased the sublimity of the scene, while the planet of night,

riding high in the firmament, cast a mild and pensive lustre.

When there is a hoar-frost every spray glistens on the trees, and telegraph-wires look as if pendant with countless gems; the gay sparkle of innumerable crystals from the surrounding illumination brought to the recollection the tales of fairy lands. Sometimes we seemed to be passing through enchanted forests, and Nature seemed to be displaying to us her magic wonders to cheer the hours of night. With our strange figures thickly encrusted with frost and rime, and hurrying silently along, we had less the appearance of men than of some unearthly beings, or of a band of goblins skimming the waste to perform their midnight orgies and "dance with Lapland witches."

Owing to the bad weather the first few days after leaving Bosskop, we took five days on the march to Karasjok, latitude 69° 35′, the distance as the crow flies being only 220 kilometres. After a good bath and rest we changed our Lapp dress and put on our ordinary clothes, ski boots, and skis, and called on our friends. The house of Mr. and Mrs. Hegge, the Lensman and his wife, is the best building in Karasjok, and is furnished in the latest and most comfortable style. A Lensman corresponds

KARASJOK: OUR PARTY AT NIELSEN'S HOTEL.

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to our District Commissioners in Africa, and he has a great deal of responsibility. Here we obtained all information for our next journey to Angeli, on the Anajokki River frontier, between Norway and Russian Lapland. Of this part of Norway there are no regular maps published yet, and we could not find any one who had been to Enare. We also called on the pastor and his wife, the Rev. and Mrs. Jensen, also on Mr. Hegge and his charming wife and sister-in-law. Every one seemed to speak English in Karasjok, and were most kind in showing us the best ski-runs. The clergyman had another new chapel about thirty miles further south for the Lapps who remain in tents among the mountains.

The weather had again turned fine and there was a full moon. At the hotel observations of the temperature were taken every day for Government information.

It was nice to hear the deer coming through the town with their tinkling bells. We took photographs of Karasjok, the church, telegraph office, and the fine river. Mosquitoes are, by the way, very bad in July, but the fishing is then very good in the Tana River. We remained here a few days and then started for the next fjeldstue on the River Iskarajoki. The

mountains, covered with the deepest snow and without trees, would make an ideal ski-ing ground.

Our fresh deer were much faster and stronger, and trotted all the way, and one or two young reindeer joined our caravan and ran by the side along the route; they had been lost from the herd of some Lapp encampment or were too tired to keep up with them.

Our next fjeldstue was half-way between Karasjok and Angeli, and was quite new. There was no one in it, so the Lensman gave the vappus the key to open it. It was situated in a very picturesque site on the River Iskarajoki, and contained two large rooms, one for ourselves and the other for the Lapps. There was plenty of wood for fuel for the two fires, and oil lamps and a supply of paraffin. The little buildings are made of trees and logs, with the interstices filled in with tarpaulin to keep the cold out, and of course they have double windows.

Not many travellers come down this way, and the "Dagbod" had very few names in it.

The following morning, after leaving the little bungalow clean and just as we found it, we proceeded to Angeli.

The "före" was very good and passed by

CHILDREN PLAYING ON SNOW SLOPES AT KARASJOK.

AUTHOR AND LAPP SLEEPING IN THE SNOW.

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a very picturesque river. Here we stayed at another very comfortable fjeldstue, with a splendid open wood fire. The name of the place is Bassevoudstuen, on the Anajokki River, on the other side of which was Finland. Many Finnish and Lapp buildings were scattered about here.

This place was in the middle of the pine forests, and the custodian or guardian who looked after the house was most attentive in getting us water and wood. The women also helped, and there was excellent food for the reindeer, the moss being very plentiful. The snow was 4 ft. deep everywhere, and the deer had much work to clear the snow away with their fore legs to dig down to the yellow moss.

All the way on the Tana River and the banks of the Karajokka we saw remarkably fine forests of firs and pine-trees, which mostly belong to the Government. We passed several kerris carrying merchandise. They are made of fir planks strongly ribbed inside, about 7 ft. high and 3 ft. in the broadest part across.

In Karasjok horses pull the regular sledges, as the River Tana is flat to Utjoki and Polmak, also to Kolvik and Kistrand, which are the mail routes. Horse sledges are comfortable. In them it is like lying in a big bed on hay, and covered

with blankets and rugs. They can only be used on a broad surface and when the snow is hard; in deep snow horses are too heavy and reindeers are much faster. The last reindeer, by the way, in a pulka has the easiest work, as those in front make a deep hollow furrow in the snow.

We paid three kronen to the Lensman for the use of the fjeldstue at Angeli; the ordinary price is seventy-five öre each for ourselves and fifty öre each for a Lappman.

Leaving the rest-house at Bassevoudstuen, we crossed the river, and were now in Finland or Russian Lapland.

The morning was hot and the snow soft and very deep. A Lapp woman with beautiful features and a knowledge of the road led us part of the way. One could not help imagining that if she had been dressed in the latest Paris creations she would have vied with the beauties of the day. We often tried to get a photograph of their women in semi-décolletée, like our English sisters, but never succeeded. The only time we ever saw them was in the fjeldstues feeding their bairnies. Their skin was as white as marble.

The före was not good for the first few miles through the pine woods, and the road was very

BASSEVOUDSTUEN: REST-HOUSE.

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Photo by] [*Author.*

ANGELI: PARK OF FIR-TREES. LAPP ON SKIS.

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deep, owing to the softness of the snow. Our Lapp lady was going to meet her family and her husband a few kilometres distant, and we soon came upon a herd of a thousand reindeer, with some other Lapp women and men looking after them. Of course, they were all on skis and carried lassos round their bodies to catch the strayers. We came across some very fine Lapp dogs, a sort of large Pomeranian breed, some jet black and with no tails. The dogs lead the same hardy life as the Lapp, and are never petted. They know exactly what to do. Very wonderful is the way these dogs have of running after the caravans for days in the heavy snow, never lying down till they arrive at their destination.

This Lapp encampment looked like some nobleman's park filled with deer. We took excellent photographs of the Lapps on their skis, and, as in the case of other subjects for our camera, sent copies to them after our return home. We must have sent hundreds of photographs in this way, but it is impossible to say if they got them.

In the evening the going was better and it was getting colder and the snow hard. We arrived at a place called Tirro, and slept in a nice clean Finnish farmhouse. Next morning,

the Sabbath, we saw a glorious sunrise, and the före was excellent. At Rintula we saw a large new building and stopped and paid it a visit. It was for the poor and children from Enare and the district, and was in many respects arranged like a hospital. All the notices were in Russian. A Russian lady showed us over it. They told us here that no one remembered such deep snow for fifty years.

The road to Enare was very good, with banks of snow on each side, made by the pulkas going to and coming from this house. We arrived at midday and saw the church of Enare with its high steeple standing out above the lake.

Enare was one of the places I particularly wanted to see, as I could not find books or description of this part of Finland in any of the Geographical Societies' libraries. The only way was to go and see for myself. It is one of the oldest Lapp towns and marked on all the maps.

Our reindeer trotted up in great form and freshness, as if knowing it was the end of their journey. We were greeted as usual by numbers of dogs barking and people coming out to see who we were. We all had Russian passports, but these were not necessary. The first thing was to ask where to find the rest-house, called

Photo by] [*Author.*

A MERCHANT'S CARAVAN ON KARASJOKA RIVER.

in Finnish a gastivare (hotel or rest-house), put up by the State.

Alighting here, we found most comfortable rooms, well heated, with two good beds and the first blankets we had seen for a long time. In the café adjoining, facing the lake, many people were chattering and an accordion and other music playing.

We were very pleased to get the rest after travelling so hard, and the first thing we did was to ask for a "bastue" (Finnish for vapour-bath), and to change our clothes.

Enare is quite a large place, with large open squares, a Russian post office and of course Russian stamps and money, and a small wooden house called a gaol at the back of the fine wooden church with its high steeple.

Our first call was on the Lensman, Mr. Alaranta, and we saw him and his young Russian wife, who had passed in honours at the University at Helsingfors and spoke French a little. They were most hospitable, and asked us to dinner and gave us all the information we required, and a new map to find our way up north to Petchenga and Kola.

Getting out of our Lapp dress, we soon put on our skis and visited the merchant postmaster, and were thus able to send letters to England.

The mails go by reindeer to Kitilå, and from there with horse sledges to Rovaniemi and Helsingfors. The telegraph and telephone are soon to be carried to Enare.

We were still thinking of the delicious bath that was to come, and our kind host immediately ordered one to be got ready for us at seven o'clock that evening. It was not the first vapour-bath I had had in Lapland, but it may be well to describe it, prefacing the account with the words "Honi soit qui mal y pense." The reader must judge for himself. It is one of the oldest baths in the country, and its refreshing powers after a long journey are like the finest champagne; it reminds one of the early years when nurse gave you your bath. This curious operation in Lapland is done by the youngest females of the house, and on this occasion by very good-looking girls of seventeen and nineteen.

The "bastue" or vapour-bath of Finland is a small wooden building away from the house, and is made of logs. It is divided into two compartments, one to undress in and the other where the oven is to produce the steam. The oven is arched with large stones or pebbles, and heated by a fire placed beneath. Undressing in the first room, one enters the heated room. Then after a short rest on a wooden form or bench,

Photo by] AIKIO, FINLAND: LAPP WOMAN AND HERD OF REINDEER. [*Author.*

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which contains a place for the head, the girls come in and bathe you. Cold water is thrown over the stones, and the hissing vapour soon sends a cloud of steam up. The higher you sit from the floor the greater is the heat felt. These young girls, besides being tall and well shaped and proportioned, knew exactly what to do. The dim light faintly illuminating the bath rendered scarcely visible the mysterious operations which they were now commencing. Throwing water over the redhot stones, the vapour became so intense that we could hardly breathe. We were gasping for breath and covered with a profuse perspiration which issued from every pore of the skin. Here we were six in a bath, all nude, and hanging up were tender branches or twigs in a green state and retaining the leaves. These were for the bastinado later.

The first part of the performance was over, and presently my fair companion came to my assistance. Dipping twigs in the water, she began lashing and whipping me across the legs, shoulders, loins, and back. My Lapp Thürri also helped, till my body seemed quite red with the switching. I began now to appreciate the pleasure that travellers have told me is derived from the habit of using the bastue.

The third performance now commenced, the

heat reaching to 140° Fahrenheit. With a soft flannel covered with soap, my companion with the softest of hands proceeded to wash me, standing up and sitting down on a stool or one of the benches. And lastly, to end the operation in this chamber, she took a jug of the coldest water and threw it over my head and body. In a previous experience the author had opened the door and rolled in the snow outside, but on this occasion the snow was too hard. Leaving the bath, the bather is conducted into the chamber adjoining, and the fair attendant dries him with a large towel.

The bastue is universal throughout Russia, Finland, and parts of Lapland. Every Saturday evening the whole family resort to it, males and females at the same time, the latter performing the offices of the bath for the former. No doubt it is greatly conducive to the health by promoting cleanliness from the powerful action of steam upon the body. Many medical men now recommend this form of bath, and it is getting better known in this country. It is a cheap bath to make, and could easily be erected at the bottom of a small London garden. Of course, we could not have it administered in the same way as in Lapland and Finland, where the freedom between the sexes

Photo by] [*Author.*

OUR VAPPUS (DRIVER) FETCHING REINDEER TO HARNESS IN PULKAS.

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from their earliest infancy renders their intercourse at the bastue perfectly innocent and harmless. Often in passing through villages the smoke issuing from the small aperture of these bath structures can be seen.

Next day we visited the postmaster and bought Russian stamps, the daughter of the postmaster showing us the different stamps used. Afterwards we called on the Handelsman, Trans Kangasniemi, and made a bargain to get a vappus and ten reindeer to Kirkeness. We regretted much leaving the two drivers who had brought us so well and safely from Bosskop and can certainly recommend them very highly to any other travellers following in our footsteps. Their names were Peter and John Johnsen of Karasjok.

The merchant agreed to let us have the reindeer for this journey for 140 kroner. Here the reindeer were much larger and stronger than the mountain reindeer, and more docile and tame, and accustomed to eating hay.

Our route was across the great Lake Enare, 100 kilometres long. The deer trotted very fast, and lying down flat at the bottom of the pulka, I went to sleep while crossing this large lake for many hours. We stopped for lunch and moss for the reindeer at Poltoniemi.

Many hundreds of islands are on the lake, and the owner of this farm was a Laplander, Anti Aikia, a member of the Lapp Commission held in 1911.

That night we stopped at Vuontisjaure, also a very nice farm. There were many hundreds of reindeer here, and they were very tame and came close up to the house. Many bears and wolves exist in this part of Finland, and the Government premium is about £2 10s. for a bear and £5 for a wolf. The old bear, who likes eating the young calves of the reindeer, is difficult to trace by his spoor, as he hibernates before the snow comes down.

Our midday meal the next day we had at Karsikkimiemi. Towards evening we saw many Lapps round large camp fires in the woods, stopping for the night and sleeping in the open in the snow. There was a very fine display of the Northern Lights.

We stopped at Varpuniemi, a large farmhouse kept by the Lapp Peter Siri. Here were good ski-runs round the house. The skis of the Laplanders are much longer here than in the mountains. The weather was excellent, and the good före made our reindeer run very fast down the slopes. The country was getting mountainous again.

Photo by] [*Borg Mesch.*

REISVUONO: GOING ON BOARD MOTOR-YACHT.

Dingy on sledge; author standing by reindeer's head; Lapp in boat.

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We arrived at our destination at Reisvuono Bugofjord, at the house of Mr. Gunnari, the Handelsman and postmaster. The run from Enare to this point was certainly the fastest and finest journey I have ever made with reindeer; the snow surface was excellent, and the pulkas seemed to skim the top like a skate. The sun was bright all day, with a keen sharpness in the air, and frost and a beautiful moon at night.

The house we stopped at and the small annexe for travellers was most comfortable, and was provided with a telegraph and telephone office. We were again in Finmarken, on the Varangerfjord, the opposite coast to Vadsö. At Nieden we might have gone on to Kirkeness, but as we could not make the vappus understand—he only spoke Finnish—we came a little out of the way.

From here we telephoned to Kirkeness to the harbour-master, Mr. Anker, who was expecting us.

The date was the 19th March, and the thermometer registered 28° Celsius. There were splendid ski slopes all round, this part of Finmark and Lapland being mountainous. Vadsö is six days by steamer to London via Bergen and Newcastle.

In the early morning there was a thick fog in the fjord, called a frost rög.[1] But the sun soon

[1] Rime.

shone out brightly, and it soon cleared away, and a beautiful view was obtained of the little bay, the sea covered with thick ice, with millions of snow-flowers on the surface.

AN ACCOUNT OF A JOURNEY WRITTEN IN LAPPISH BY THE AUTHOR'S INTERPRETER, AND TRANSLATED BY PROFESSOR WIKLUND, UPSALA UNIVERSITY, SWEDEN.

I am now going to describe the journey I made with an Englishman. Twice we travelled together. On the first occasion we went from Kiruna, journeyed on to Karesuando, from there to Kautokeino, from that place to Karasjok, next to Kolvik, and thence by sea to Lödingen, where we parted. The Englishman was very nice to me—in fact, the most agreeable and sensible gentleman I had ever travelled with. He never cheated any one. His name is Mr. Frank Hedges Butler. And it was a very enjoyable journey for me, inasmuch as Mr. Butler always treated me with the greatest kindness. On our second journey Borg Mesch accompanied us both ways. Then I thought it would be worse for me, but it turned out to be better, and, when we parted, he made me a handsome present, and now I am grateful for the picture-books I got from you, dear Butler. I am now going to add some little [details] about the marvels of our journey.

24*th February* 1914.

Now I and B. Mesch went from Kiruna to Norway to meet Mr. Frank Butler, who is a great personage from England. We met in Lödingen, and it was a most pleasant meeting. (The journey from Kiruna did not come off until the 26th.) Our meeting took place at Lödingen at night. We reached there at ten o'clock, changed steamer at twelve, and met Mr. Butler, the Englishman. He received us in a

REISVUONO: MR. GUNNARI, HANDELSMAN AND POSTMASTER. AUTHOR IN SLEDGE.

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friendly way. It was now the 27th inst., and we reached Finsnes at 8.30. It is on the Isle of Senjen. We got to Tromsö by noon, and left it at three o'clock. Then once more we went by the direct boat, so fast that the water seemed like smoke; and again it grew dark. Supper on the boat was at eight o'clock. At 3.30 the boat arrived at Hammerfest, and again we at once changed into another steamer. It was after nightfall when we changed, but it was warm weather and there was but little snow. It was on the morning of the 28th. In the previous year we were a long time at Hammerfest, and there was a nice young lady at the hotel. She had, however, died, and my Mr. Butler was not at all at the hotel, because his lady friend was no longer living.

The steamer we travelled by reached Bosskop at 8 p.m., and when we got to the hotel there were so many gentlemen there that they could not accommodate me; but the barmaid went out and found me a room, and [I] met many nice people. I took my meals at the hotel, and many Lapps and pretty girls came there, many of whom were relations of mine. These Lapps had a custom different from the Lapps of Jukasjärvi, since many wives and daughters had come to Bosskop across the great fells.

1st March, Sunday.

Beautiful weather. It thawed and was like summer. We also went to church on skis, and saw the men and women sitting together. That is not the custom in Sweden—there the women sit apart.

2nd March, Monday.

It is colder to-day.

3rd March, Tuesday.

Lovely weather. Some Austrians came to Bosskop who had travelled through Lapland and taken many cinematographs. They paid the Lapps whatever they asked, and made notes of their condition.

4th March, Wednesday.

We ski-ed to-day for five hours, and then a message came that the gentlemen were arriving.

5th March, Thursday.

In Bosskop, beautiful weather, and there were a great many people, as it was market-day.

6th March, Friday.

We left Bosskop, and stayed the night at Tronsnes, but we did not go into the hut, but pitched our tent and spread hides. Butler had a machine that burned, and no smoke came from it, but it just warmed the tent. It was not, however, overwarm.

7th March, Saturday.

It was the highest mountain, and the weather was cold and stormy. It took us seven hours and twenty minutes to reach Jotkajavrre.

8th March, Sunday.

Started again on our journey. Mountainous; rough weather, and cold. We almost froze. Deep snow and bad travelling. No one knew the way except the Lapp, who had learnt to recognize it. I was now afraid that Mr. Butler would freeze to death; and I, too, was freezing. Butler wanted to drive at racing speed, but the reindeer could not run faster than the foremost driver drove. Then the gentleman wanted me to drive in front. When I did so I had a bearskin collar round my neck—a collar the Lapps call *dæbet-navdde*—and the reindeer had never seen anything of the kind before, so it started running in its fright. If it had run for a little while in that way it would not have been able to reach anywhere. Well, it was a dreadful day. We arrived at the Molles hut. It was a hut belonging to the Government, which pays the man who lives there. It is on the bare mountain, and there is no fuel within a distance of 5 kilometres and no proper trees for 10 kilometres.

Photo by] [*Author.*

BIDDING GOOD-BYE AT BUGOFJORD.

Motor-yacht leaving the ice.

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9th March, Monday.

At Mollesjokk. Resume the journey, and in rough weather, too. Another four miles before us. Very cold.

10th March, Tuesday.

Hut at Ravnas. When we reached here we were numbed with cold; the Englishman was so frozen that he could hardly stand. Everywhere up to now there were plenty of people. And I also was freezing.

11th March, Wednesday.

We now reached Karasjok.

12th March, Thursday.

Birch woods now, and, in spite of the rough weather, it is somewhat better than on the mountains. When the road began to slope down towards Karasjok the hills were so high that they were dangerous. Many Lapps and also gentlemen had met their deaths in driving here from being unused to driving. When we came down to the River Karasjok we had a good two miles drive before we reached the village of Karasjok and its church. There was a telegraph station there.

13th March, Friday.

There was a hotel in Karasjok, at which we put up. Our Mr. Butler telegraphed to England where we were and where we were going.

When we journeyed from Karasjok to Enare our way was again across a small, low mountain. On our journey dead and half-dead reindeer were seen, but there was no other sickness except hunger. Thus ended another day, and it grew dark, and then came a very high hill along which the reindeer ran. The sleighs rolled about, and we had our hearts in our mouths when we glided down the hill—all stones and large boulders—and it was nothing short of a miracle that we got down safe and sound. When, however, we reached the houses they were so crammed with people that there was

no room in any cottage in the place; but there was a hut for travellers a little way farther down—one of those provided by the State—and so we drove to it, although it was already dark. There was a big river running by the road, and its name was Iškurasjokka. We reached the hut provided for travellers. There was wood ready, but the hut was cold, since nobody lived in it, and we were obliged to keep up a fire all night.

14th March, Saturday.

Journey resumed to Enare. The tracks began to get bad.

. . . . . .

I have heard say that salmon rises along the Karasjok stream as far as Šnošjavrre. A branch of a river descends to the Karasjok stream.

. . . . . .

In Northern Norway the mountains are level, just as in Russia around Manasteri, where I have been, but they seem to be colder, inasmuch as the Lapps in these parts have their clothes better provided against the cold than is the case with the Lapps in Jukasjärvi, as, for instance, their caps and leather gaiters are much warmer. The caps are of three thicknesses, and the gaiters and shoes of one piece. And they are warm.

Photo by] [*Author.*

PETCHENGA MONASTERY.

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CHAPTER V

PETCHENGA AND THE MONASTERY OF ST. TRYPHON

Journey to Petchenga, in Russian Lapland—Visit to Petchenga Monastery, founded by St. Tryphon, 1533—History of Tryphon—His death, 1583—Later vicissitudes of the monastery—Massacre of the monks and destruction of the buildings, 1590—Rebuilding of the monastery, 1619—Its importance and influence to-day.

We now chartered a motor-boat to convey us and our baggage to Vadsö. The motor-yacht, about twenty tons, could not come nearer than a mile, so we had to harness the reindeer to the sledges and put the dingy on the runners.

The hardy Norsemen were breaking the ice with iron spikes, in order to get nearer where the ice was thicker. Our baggage got lighter as our provisions became less, and taking some good photographs of the deer and caravan on the fjord, pulling the boat to get on board, we reached the motor-boat. The dingy was put in the water for safety, in case the ice should crack with our heavy weight, and we stepped from the

dingy into the yacht. Turning the handle of the motor, which was driven by heavy oil, ordinary paraffin, the captain backed out, bidding adieu to our party—the vappus from Enare, the Handelsman, and others who had come to see us off.

In three hours we sailed across the Varangerfjord to Vadsö, and it was pleasant to see the steep cliffs running down to the salt water and to hear the seagulls again welcoming us.

At Vadsö I felt at home, as I had been there twice before in the winter; in fact, it was here that for the first time I tried reindeer driving. The slopes all round are well suited for the sport, and many of the merchants keep reindeer to make up parties and drive to some bungalow outside the town. The Union Jack was flying from the Consul's house, and after lunch we called on Herr Renn, of the firm of Esbensens, agents to the steamers. His wife and children, who speak English very well, were returning from ski-ing.

There are good hotels here, and Vadsö and Kirkeness may be well recommended as splendid centres for ski sport and pulka driving. The first-class return fare from Hull or Newcastle costs about £12 in ordinary times, including meals on the steamers between England and Norway.

BORG MESCH (SWEDISH INTERPRETER), AUTHOR, AND LAPP.

PETCHENGA: AUTHOR AND RUSSIAN LAPLANDER.

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Here our Swedish interpreter, Borg Mesch, left us, as he could not speak Russian; we engaged a young Russian at Kirkeness who spoke English, for we were now going into Russian territory. My faithful Lapp, Johann Thürri, came with me to interpret the Lappish language, and to help in many other ways—valeting, driving the pulka with the baggage and provisions. He was also a splendid chef, and knew the best part of the reindeer meat to buy for the stew-pot. Thürri also knew a good fox or wolf skin, and bought me several very fine blue fox-skins caught in traps by the Lapps.

From Vadsö we took the steamer across to Kirkeness, and arrived there about midnight. The fjord was frozen over, but the steamer managed to break the ice and come alongside the quay. Kirkeness is comparatively a new town, containing about five thousand inhabitants. Since the iron mines have been worked it has become a very important centre. The iron ore is not so rich as that of the famed iron mines at Kiruna, in Swedish Lapland, but is very valuable, and huge smelting furnaces and electric light power stations are put up and are being added to every year.

Mr. Anker, the harbour-master, had kindly

got us rooms, and we went to a new hotel, only just built and without a name at that time. It was very restful to find a comfortable Norwegian bed again, after so many weeks of sleeping in travelling clothes on small branches and twigs and reindeer-skins.

Kirkeness is well situated among many trees, and it must be lovely in the summer, when myriads of birds arrive from the South. The railway to the mines is the most northerly in the world, and is well laid.

We now had to make arrangements to go to Petchenga and on to Kola, Kandalaks, and Archangel. It was a long journey, taking the mail two or three weeks with two and four reindeer. Mr. Anker introduced us to a very intelligent young Russian from Archangel, who made all the arrangements for the journey to Svanvik, on the Pasvikelf River, and over the high Petchenga mountain fjeld to the monastery in Russian Lapland.

The first part of the way we were able to take horse sledges as far as Strand, and stopped at an excellent farmhouse kept by a Norwegian. Here, close to the Russian frontier, was a very good Norwegian school, and there were many houses and farms on the Langfjord. The next day we crossed the great Pasvikelf River, noted for

its flax (Talmar), and got reindeer and a good Russian Lapp vappus at Skolteby village.

Everything was now changed, for we were in the great Russian Empire. The language, faces, dress, manners, customs, and religion were all Russian. Ikons were hanging on the walls and samovars steaming on the tables. As there was no hay here for the horses, the driver brought with him from Strand two or three large loaves of bread, which he broke into chunks—food much appreciated by the horses.

On our way to Skolteby we met a Russian Lapp with a curious head-dress of fur behind his cap that looked like a wig and came down on both sides of his face. He was driving a sledge with four reindeer harnessed, and carrying a long pole.

At Skolteby the pine woods were very pretty with heavy snow on the trees, hundreds of ryper, quite tame in their white winter plumage, flying about and making a calling sound like that of grouse. In England we call them ptarmigan, and they are very good eating.

The road or winterway was excellent, and *en route* we met the Russian Lensman, who lives at Kola Hewas, in a sledge[1] drawn by two reindeer. The vehicle looked like a cradle or bath-

[1] Kereshia.

chair without wheels put in a sledge. He was making cigarettes, and gave us some, but as we could not speak Russian, we could only exchange cards.

We were ascending all the way, and found the cold very intense over the Petchenga fjeld. The vappus put on an extra reindeer to my pulka, and gave me a long pole to touch any member of the team that got slack and was not pulling. At the top we rested and fed the reindeer with very rich yellow moss. The views of the mountains round were very fine. The evening was bright and clear, and, reharnessing the deer, we started for the descent the other side. We were above the snow-line, and there was nothing to see but smooth, firm snow. The velocity downhill was very great, and the deer galloped all the way. At eleven o'clock at night we reached the Petchenga River and the village of Shalapin. We were not very far from the monastery, and moved on there. We soon saw the group of splendid buildings, with the church standing out conspicuously among them. Our vappus knew the way well, and made straight for the guest-house.

It was past midnight, and all was quiet, but, ringing a bell, we soon awoke one of the monks, and he immediately got up and showed us our

room. It had been very cold travelling, and on entering the corridor we found there warm welcome; like all Russian houses, it was heated, and every room had the same comfortable temperature. Our guide brought us a splendid samovar—a sort of tea urn with a red-hot iron in the centre to keep the water warm—and also bread and butter and some tea and milk. We had a few of our own provisions ready, and after a light meal turned in, quite ready for repose.

The next day was the Sabbath, and at 5 a.m. the bells of the monastery rang for church. We immediately dressed, and, looking out, saw the monks going to prayers in their black gowns and black craped hats. Entering the church, which is Greek, a fine choir of men and boys was singing. It was most effective. The church was lit up with hundreds of lamps and candles. The priests came and threw incense on to the different ikons, and the congregation, the servants and others belonging to the monastery, were bowing and almost touching the floor with their heads as the service continued. There is no organ in the Russian church, or seats to sit down upon. The singing without the organ and the deep bass voices of the choir were very beautiful. The paintings in silver frames were

very fine. There were many silver ikons and paintings of the apostles and the Virgin Mary.

After service we returned to our guest-house, where we had large rooms and comfortable beds, and here we had breakfast. The monastery looks like a military drill-ground, as the buildings are far from each other and are isolated in case of fire. Church services went on all day, and we attended again at eleven o'clock and also at vespers at 4 p.m. We could not, however, understand a word.

After breakfast one of the priests took us round, and we got a Lapp to tell Thürri what everything was, and he spoke in Swedish. The cells of the monks, their dining-hall, carpentering and boot-making, a large store where nearly everything could be purchased, horses, stables, and cowsheds, were all under the charge of different brethren.

The houses are built of whole trees and logs placed one above the other. The Handelsman had a great many Samoyeds's leggings, caps, fur coats, and skins of animals, and we made several purchases, among them several skins, and ladies' boots made of beautiful green cloth going high up the leg. No one spoke a word of English, French, or German.

Our midday meal consisted of fish soup,

AUTHOR AND STAFF OF PETCHENGA MONASTERY.

Photo by] [*Borg Mesch.*

ENARE CHURCH. AUTHOR ON SKIS.

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macaroni and milk, sour milk, salmon (lax), and eggs, and was beautifully served.

Outside stood the church with its gold cross, blue domes, green steeple, and light blue windows. It was most picturesque, with the snow on the roofs and round it a cemetery with bodies of monks buried without names. Summerhouses and wooden bridges across the snow valleys appeared in the background.

The Archimandrite Jonathan sent a messenger and said he would like to see us; we were very pleased to make his acquaintance, and he asked me to write something in his book. He also presented me with an interesting brochure in Russian on the monastery of St. Tryphon, from which the following account is derived:—

The Petchenga monastery was erected on the Varangersky Gulf in the sixteenth century by St. Tryphon, the enlightener of the Laplanders. Generally known as Mitrofan, St. Tryphon was the son of a priest who lived near the town of Torjk, in the district of Novgorod.[1] Through the influence of his parents, Tryphon was religious even in his youth. They taught him to read, and he became a close student of the Holy Scriptures, frequently visiting the church and always trying to be first at divine service.

[1] At present under the Government of Tversk.

Thus the holy seed fell on good ground. Tryphon took a great liking to a hermit's life, though as yet ignorant of its sacred mysteries. In the meantime he began to absent himself occasionally from home, to go and pray in secluded, inaccessible places. His parents tried to prevent these expeditions, but a fire of religious ardour was already burning in Tryphon's heart, and he remained inexorable to their entreaties.

During one of these retirements Tryphon heard a voice, saying: "Go into an unpopulated, inaccessible country, into a thirsty land, where no man yet lived,[1] as by Grace I have recollected My people, and the love of My betrothal will not fail." From that time Tryphon became more devout. He was greatly concerned as to the meaning of the words "a thirsty and inaccessible land." He decided that they did not refer to one particular country, but to pagan nations, thirsty for evangelical doctrine, and with this thought he left his home in order to preach God's truth wherever the Lord might lead him.

Urged by this vision, Tryphon went northwards to the shores of the Northern Ocean, to the Kola district, where Laplanders who long ago had be-

[1] I.e. where there was as yet no preacher of God's word.

longed to the Novgorod Government lived. How and with whom he came there is unknown. In this rough country he felt, it appears, lonely, but did not lose heart, and zealously began to preach the Gospel. The preacher of Christ had a very difficult task before him among these ignorant idolaters, for he was without means, and without any help and protection against the wickedness of the pagans. He first came into communication with the Laplanders on the banks of the River Petchenga under the pretext of commercial business. While watching their mode of life and habits he began to preach Christianity.

Having no fixed abode, Tryphon moved from one place to another, wherever there were Laplanders. Living a lonely life among them and seeing their gross superstition, he felt sorry for these people, and was fired with zeal to convert them to Christianity.

The dwellings of the Laplanders were scattered in the marshes, which were almost impassable, and at long distances from each other. The difficulty of Tryphon's exploit was made still greater by the fact that the whole tribe of the Laplanders suffered greatly in olden times from gangs of robbers, and they could only protect themselves by cunning and knowledge of the locality, or by hiding in the ground

in holes with coniform roofs of wood, stone, or turf.[1]

Showing them their mistake, Tryphon taught the Laplanders to serve the true God; he related to them the history of the salvation of the human race and directed them to live a pure life. But "it is not easy to lead a stupefied mind to the paths of light and truth. It is still more difficult to compel a heart to break off connections with habits, delusions, with acquired attachments and with ingrain passions." The Laplanders received Christian teaching with great difficulty, especially the Kebuns, their religious chiefs, who started a quarrel with Tryphon and incited the Laplanders against him; they even threatened him with death if he would not leave their district. Tryphon, giving way to anger, concealed himself for a time in the hills, and then again began to preach Christianity to the Laplanders. But they, incited by the Kebuns, replied to his preaching with blows, dragged him about by the hair, took him overnight to bear haunts, and mixed dirt and herbs with his food.

[1] Remnants of such holes are still found in southern Varanger and northern Finland, and also in the Government of Vologda, near Velsk and Nikolsk, where they are known as Tchoods' graves. Many indications are to be found in legends of the Laplanders as to their sufferings in those times.

But the true ascetic of Christ endured all this with humility and hope of God's help, and finally his gentleness triumphed. His gentle, humble bearing softened the hearts of some of them, though others spoke maliciously to the preacher of Christ. Little by little the evangelical work of Tryphon prevailed—even the worst of the Laplanders ceased their hostile actions, finding no more excuses for threatening Tryphon, and the teaching of eternal life attracted them.

After twenty years of hard work a good many of the pagans began to believe in the true God, and were even ready to receive holy baptism. Tryphon, not being in holy orders, had to go to Novgorod to solicit the Archbishop for permission to build a church, and that a priest might be appointed to it, so that the converts might have the opportunity of receiving holy baptism.

Having obtained the necessary permission from Archbishop Makary, St. Tryphon returned to Petchenga, bringing builders with him. Together with them he worked on the building of the temple in the name of the Holy Trinity. He carried on his shoulders logs of wood for the new church for over two miles; working by day, he spent the nights in prayer and did not cease to instruct the newly converted in religion. The church so built remained for three years uncon-

secrated and without a priest, and the converted Laplanders without holy baptism. Then Tryphon left for Kola, and there he accidentally met the priest Iliey, whom he persuaded to come with him to the River Petchenga. The burning wish of Tryphon was realized: the church was consecrated, the converted Laplanders were baptized, and he himself, being a long time a friar at heart, assumed the cowl — this was on the 1st February 1533. This was the beginning of the Petchenga monastery.

The work of Tryphon became still heavier, for to the teaching of evangelical doctrine was added the labour of erecting a monastery. The first to lead a monastic life were the newly enlightened Laplanders, who showed their goodwill and love for Tryphon by offerings of money and land. Feodorit, the priest of the Solovetsky monastery, who worked hard to enlighten the Laplanders in the south-east part of the Kola peninsula, helped Tryphon in the evangelical work and in the building of the new cloister.

But scarcely was the monastical community formed at the lonely church of the Holy Trinity on the River Petchenga, when a great famine struck the northern district. For several years the frosts killed all grain and vegetables; Tryphon worked hard to become the nourisher of

those who entrusted their souls to him. Taking with him some of the brethren, he visited the extensive Novgorod district, humbly solicited alms, and used them to feed the friars and the Christian Laplanders. This continued for eight years.

After his return from Novgorod, and having arranged the affairs of the cloister, Tryphon, together with Feodorit, undertook a new journey to Moscow, where they were received by the Tsar Ivan Vasilievitch. The day before they arrived at Moscow the Tsar went to say Mass; it was the day of the Assumption of the Holy Virgin. He caught sight of two monks as in a vision. "Who are you?" asked the Tsar. They replied, "One is from the Solovetsky monastery; the other, from the Kolsky district, is the head of the evangelical teaching to the Laplanders and the builder of the church of the Holy Trinity on the River Petchenga, the humble Tryphon"—whereupon they immediately became invisible. The Boyards heard the words of the Tsar, but did not see the monks, and did not dare to ask the Tsar to whom he was talking. On the following day the Tsar again went with the Tsarevitch, Fedor Joannovitch, to say Mass, and he again saw, but this time actually and not in a vision, Tryphon and Feodorit, who sub-

mitted their petitions. The Tsar, having read the petitions, said: "I saw you yesterday, now I am going to say Mass," and entered the Uspensky cathedral. And Fedor Joannovitch, entering the porch, took off his rich robe and sent it to Tryphon, saying: "Let my offering precede those of the Tsar, but you can make this garment into a holy one, as I see in thee a righteous man." Tryphon accepted the gift with deep gratitude, and having kissed the Tsarevitch, said prayers for the donor. After the Mass, the Tsar examined the business of the monks, and having learned that the Boyards had not seen the monks the previous day, ordered them to be brought to him. But when the monks assured them all that on the day of the Assumption they had not arrived in Moscow, all understood that a miracle had happened, and the Tsar, filled with love for Tryphon, made a handsome gift to the Petchenga monastery.

Returning to the monastery, Tryphon brought joy and comfort. The monks were now provided with fishing-grounds and lands. Tryphon handed the Tsar's decree for the use of these fisheries and lands, and also the alms collected from Christ-loving people, to his cellarer, and entered the names of the benefactors in the records, so that they might be mentioned in their prayers;

and he then resumed his ordinary work like the lowest lay brother. With the alms collected in Moscow he built a separate church for those who were newly baptized in the name of St. Boris and St. Glieb near the River Pazreka. Such was the humility of Tryphon that, having obtained the charter from the Tsar, he wished that his name should not be mentioned in connection with the monastery he founded.

Even in his old age he did not cease to work. On one occasion he bought in Kola a hand grindstone for corn, and carried it to the monastery on his shoulders, a distance of 158 versts. It was in vain that his pupils begged him not to labour under such a load. "Brethren," he said, "a heavy burden rests on the sons of Adam; how can they turn to mirth? No, Tryphon, it were better for you to hang a millstone round your neck than to lead astray the brotherhood."

One day a bear entered his cell, overturned the kneading trough, and began eating the dough, when Tryphon entered and said, "My Lord Jesus Christ, Son of God, commands you to leave this cell and to stand still." The bear went outside, and stood at the feet of the holy man. Thereupon the saint chastised the culprit, warned him never again to disturb the monas-

tery, and dismissed him. And henceforth no bear ever harmed the reindeer or any other living being belonging to the monastery.

In his latter years the holy man frequently retired to his hermitage, where he built a church in honour and memory of the Assumption of the Holy Virgin and passed his days in prayer. He also ordained that he should be buried in this hermitage.

In this manner, performing many noble actions and doing much work, he reached a venerable age; and after living for seventy years in this most desolate of wildernesses, as related by the local contemporary ecclesiastical historians, he at last fell dangerously ill. To Tryphon came Abbot Gouri and the brothers who had been his pupils, and seeing him so seriously ill, they bemoaned deeply that they should be bereft of such a noble teacher and be left orphans.

"Do not grieve, brethren," said the holy man, "and do not interrupt the even flow of my tide. Put all your trust in the Lord, because if the Lord my God Jesus did not abandon me, then so much the less will He desert you, who are gathered together in His holy Name. But I commend you to love God glorified in the Holy Trinity with all your heart and the whole of your soul, and to love one

another ; my children, preserve your brotherhood in continence and honesty, and keep away from the love of power. You have known me for many years ; and you have seen with your own eyes that my hands have worked not only for my own, but also for your needs, and that I was a lay brother to all of you. I entreat you, do not grieve when I have departed this life, because such is the lot of every man ; and even if the body goes to dust, yet the soul rises to heaven. Struggle onwards to where death is not, where shines eternal light, and one day is more than a thousand ; and love not the cursed world, false and troubled like the sea, and frothy with sinful waves. But when my soul has left this body, I enjoin you to bury me by the Church of the Assumption of the Holy Virgin in the hermitage, where I often used to go to turn my thoughts to God in silence."

Having uttered these words, Tryphon raised himself from his poor mat of rushes, and sat up so as to partake of the Blessed Body and Holy Blood of our Lord Jesus Christ ; and then he broke down and suddenly burst into tears. The abbot asked him : "Holy Father, you forbid us to grieve for you because you joyfully go to your Lord Jesus ; tell us, then, why do you shed tears ?" And the holy man replied ; "A heavy

trial awaits this monastery, and many will suffer martyrdom from the edge of the sword; but do not, my brethren, become feeble in your trust in God; He will not leave the sinners unpunished, because He is powerful, and He will once more build up His monastery." Then he lay down again upon his mat and his face became serene; and as he was dying a smile passed over his features, and then he gave up his soul to the Lord. He was ninety-eight years old, and the date of his death was the 15th December 1583. His saintly remains were interred where he had wished, in the hermitage by the Church of the Assumption of the Holy Virgin.

Tryphon was of low stature, bent, and somewhat bald-headed, and wore a long grey beard.

Seven years after the death of the saint, Tsar Fedor Joannovitch besieged Narva. The besieged Swedes directed their guns at dawn towards the tent of the Tsar, where he was still lying asleep. And there appeared to him in his sleep a noble aged man in the garments of a monk, who said: "Arise, sire; leave the tent so that you shall escape death." "Who are you?" "I am the same Tryphon to whom you gave your mantle, so that your benevolence should outstrip the others. The Lord my God sent me unto you." The Tsar awoke, and had

scarcely left the tent when a cannon-ball pierced it and struck the bed. The pious monarch was deeply moved by this act of God's mercy, and sent a messenger to the Petchenga monastery to find Tryphon, but the reply came that he had died seven years before, and the Tsar thereupon conferred many gifts upon the monastery.

After the death of Tryphon the fate of the monastery which he had founded became a very sad one. His prophetic saying that many of the brethren would suffer by the sword was literally fulfilled in seven years. In 1590, a week before Christmas, a band of Swedes burnt the church where the bones of Tryphon rested. They also tortured to death the monk Jonas and the monk Herman, and then hid themselves in ambush. On Christmas Day they broke into the monastery of the Holy Trinity, and with brutal cruelty began putting to death the monks and laymen, who were celebrating the Holy Liturgy in the church; some they cut in two crosswise, others they cleaved in half lengthwise, and of others they cut off their arms and legs. Abbot Gouri and other priest monks they tortured in various ways. They pierced them with their weapons or roasted them over the fire to extort from them where

the riches of the monastery were hidden; but the sufferers underwent all these tortures in silence, and the infuriated Swedes at last hewed them to pieces. Having secured all the plunder they could, they set fire to the church and all the buildings of the monastery. In all, fifty-one monks and sixty-five laymen and workmen perished; only those survived who were absent in the service of the monastery. On their return they buried the murdered victims with all honours. The remains of the martyrs now rest in one grave, close to the spot where once stood the Trinity Church and the old monastery.

The coast Laplanders preserve the following tradition of the wicked massacre of the brotherhood:—

It was Christmastide; the sun had seemingly gone down earlier than usual this year,[1] and the state of the air increased the darkness of the heavens. A mist was continually hovering over the earth, and the fog was so dense that at five paces distance you could not see the light in a Laplander's tent. The evil spirit was abroad in the land, which the light of God had forsaken; and he led people into every wickedness, and aided them in their evil deeds. On the seashore, a day's journey from Petchenga, a nomadic Laplander, owner of a herd of reindeer, pitched his tent. They called him Ivan, and he had been baptized by Tryphon

[1] 1590.

himself; but he became a Christian merely because he expected presents, and now that he received none he was filled with spite against St. Tryphon and against God Himself, and resumed his heathenish life. And God had visibly forsaken him. That year the frost hardened the snow, and his reindeer were dying daily from want of food; so his herd melted away like ice melts in the sun at summer-time.

Ivan became furious with anger, and tried to think of some way to make good his losses. Long and deep were his thoughts, and at last he harnessed his sledge and drove into Norway, to a place where he knew that pirates lived during the winter. He proposed to lead them to the Petchenga monastery that they might plunder it, and great were the rejoicings of the robbers. They had had eyes on the monastery for a long time, but were afraid to do the deed, and did not know the way to it. Their chieftain promised Ivan fifty silver coins in Swedish money, and gave him twenty in advance. The robbers armed themselves, harnessed a whole train of sledges, and started off. They reached the monastery on Christmas Day. About a couple of hours before their arrival fifty-one members of the brotherhood and sixty-five lay brothers had sat down at their tables in the dining-hall after Mass, and the Father Superior, before blessing the victuals, took up the Holy Book, and had just opened it to read the lesson where he had left his book-mark, when he paled, began to reel, and fell to the ground. The brethren thought that he had fainted through fasting, and one of them hurried to raise him from the ground. The brother commenced to read in his stead, when with a shriek he covered his face in terror. All rose, and saw with horror that where the Father Superior's book-mark was, letters written with blood gave a list of those who had been recently murdered; and then followed a list of their own names, beginning with that of the Father Superior. All was confusion and weeping, but

the Father Superior firmly ordered all to go into the church, and there, with the whole brotherhood, he knelt before the holy images.

Meanwhile the robbers had approached, and while some tried to force the doors of the holy temple, others surrounded the wooden monastery and set fire to it on all sides. One of the monks was a powerful giant who had been a warrior; and seeing through the windows only fifty robbers, he begged the Father Superior to bless him and others of the youngest and strongest monks, so that they might defend the monastery with their axes and crowbars. But the Father Superior replied :—

"No, it is the will of God, as foretold by the holy Tryphon, although he said not when; and therefore we must not go against His will, but must without murmuring prepare to win the crown of martyrdom."

After these words the brotherhood calmed down and became silent. They kneeled before the altar in fervent prayer, and at that moment the robbers rushed in; but not one of the monks moved or answered their inquiries regarding the riches and valuables of the monastery. The robbers were infuriated, and all the monks suffered a martyr's death without even raising their heads and with prayers still lingering on their lips. Having killed them all, the robbers rushed off to search for booty, to rob the church plate, and to plunder the monastery; but they found very little, because the monks, leading a frugal and pious life, never troubled to amass worldly riches. Meanwhile the fire was engulfing the whole of the monastery, and the robbers ascended a rock near, where they divided the spoil. A sacred cup of silver fell to the share of Ivan, who hid it under his garment, trembling with greed.

Standing on the rock, the robbers were waiting for the moment when the church would be caught by the flames; but although the fire was raging all round, it did not touch

the wooden church. Suddenly in the sky, above the flaming monastery, appeared three snow-white swans. The robbers were perplexed, and asked each other wonderingly: "Whence come these swans? It is winter now, and they never were here in winter before." Meanwhile the swans, without leaving the spot over the fire, soared higher and higher in the air; and then suddenly dissolved into a golden circle, shining brighter than the fire. Then fluttered upwards out of the fire, one after another, 116 birds white as snow, of the size of a sea-gull; and they, rising high up, in their turn dissolved in the golden ring, which widened and shone so brilliantly as to dazzle the eyes.

"See what a grievous sin we have committed in spilling righteous blood!" exclaimed the chieftain, awe-stricken; and, with their guide, they rushed down the hill to their sledges, and wildly started their reindeer. On and on they drove, quite exhausting their reindeer, and towards morning they were crossing into Norway. Ivan, distrusting the pirates, and in fear of their robbing him, was being carried some fifty paces ahead by a powerful bull reindeer; and behind him followed the train of sledges with the robbers and their plunder. Suddenly, at the steepest spot the hindmost reindeer stumbled, and with the sledge and its driver bounded over the edge down into the abyss, dragging with them the other sledges and their occupants, fastened to each other by straps; desperate shrieks of terror for a moment filled the air, and with hellish laughter the evil fiend answered from the depths of the abyss, mocked by the echoes of the hills in loud and endless repetition. Shuddering, Ivan looked back and saw that all the robbers had disappeared; he turned his reindeer and rushed back, but the animal was mad with terror: its hair stood on end; it pressed its horns flat on its back, and, disregarding its master's lead, jumped aside, and losing its footing on the same spot, bounded into space.

Endless seemed the flight through air, until at last Ivan fell on something soft. The north light was shining in the sky, and by it he saw that he was lying on a heap of his crushed and blood-stained companions; beneath him they moved their hands and feet, lifting their heads and begging for help; and all around was a herd of wolves tearing their living flesh and greedily drinking their life-blood. In their greed the nearest wolves threw themselves upon Ivan's still living reindeer. With the strength of maddening desperation he unsheathed his knife, and striking back the attacking wolves, rushed headlong through the gorge. Far did he run, and at last reached the tundra; around was the forest, and in the middle, a glade with a copious spring rising high and pouring from the earth's depths. Ivan rejoiced, and, parched with thirst, drew forth the monastery's silver cup, filled it with water, and greedily carried it to his lips; but the water was warm and red. He tasted it—it was blood. Terrified, he threw the cup into the pool of the spring; but it would not sink—it floated upright on the water and shone like fire, and inside the cup the blood was shining like rubies. His hair stood on end, his eyes protruded from his head; the traitorous Judas tried to make the sign of the cross, but his arm would not move and hung down like a lash. Then a column of water rose up from the pool and carried the cup up towards heaven. Like a sun the sacred cup was shining on high; all around it suddenly changed to a bright summer's day, and the Lord Himself stretched forth His right hand and took the cup to His holy bosom. Once more all was darkness, suddenly all had turned to black night: with a roar the column of water, which had reached to heaven, rushed down, seized the half-dead Ivan, and in its whirlpool dragged him down to abysmal depths.

To this day, they say in Norway, somewhere beyond the Varanger fjord there is a bottomless lake, the water of

which is of a reddish colour. No living being—man or reindeer—drinks this water; and from the middle of the lake a large yellow stone rises up, shaped like a cup. No fish live in its waters, and no birds live on the lake; it does not freeze in the winter, but once a year, on Christmas Day, three swans white as snow fly to it, and, swimming across its waters, sit on the stone; then they rise aloft and disappear from view.

The destruction of the Petchenga monastery occurred in the reign of Fedor Joannovitch, during his war against the Swedes. On hearing the news, the pious Tsar was deeply moved, and gave orders that, for the sake of greater security, the monastery should be transferred to Kola, within the palisades, and attached to the Church of the Annunciation of the Holy Virgin. After the destruction by fire of the town of Kola and the monastery, a new one was built in the reign of Michael Fedorovitch, in 1619, near Kola, on the banks of the river of the same name; and at a later date it was named the New Kola Monastery by ukase of the Emperor Peter I. In 1701 the monastery was attached to the prelacy, and finally, in 1764, during the reign of the Empress Catherine II, it was merged into the Kola cathedral, and thus ended its existence.

The reader will ask: "What has now become of the scenes of Tryphon's deeds?" The prophecy of the holy man has been fulfilled with literal

exactitude. The Petchenga monastery has been restored.

In 1824 and 1867 efforts were made by the Solovetzky monks to settle on the ashes of the burnt monastery of Petchenga, near the tomb of the 116 martyrs, but they were not crowned with success; it was evident that the time had not yet arrived which the Almighty in His wisdom had appointed for rebuilding it. But from 1869 emigrants from the seashore began to settle on the ruins of the old monastery; and having settled there, became full owners of the land. In 1878 the wish arose amongst the admirers of Tryphon to rebuild the Petchenga monastery. On the 15th December 1883, the three-hundredth anniversary of the death of Tryphon was solemnly celebrated throughout the entire Government of Archangel; and from that time the desire to rebuild the Petchenga monastery became stronger, and the Holy Synod, after investigating the matter in 1886, charged the Solovetzky monastery with the restoration.

A small band of Solovetzky monks, numbering eleven men, obediently following this call, set out with the blessings and prayers of their own monastery. Supplied with all ecclesiastical necessaries, books, tools, and means of living, they arrived on the 16th July 1886 at their

destination in the "desolate wilderness," as the ancient historian terms Lapland.

It was decided to build the monastery on the spot where St. Tryphon died, and where the hermitage of the Assumption of the Holy Virgin once stood. The Solovetzky brotherhood on their arrival found the ancient Church of the Purification of the Holy Virgin, a clerical house of the same date, and two Laplanders' huts. In October of the same year they laid the foundation for a building containing ten cells. In July 1887 all the brotherhood were already installed in their new buildings. The dilapidated wooden church, built in 1707 and containing only one altar and no stove or ceiling, was repaired as far as possible before other buildings were started. That church could with difficulty hold forty people.

Ten years after the restoration of the monastery of St. Tryphon was begun, on the 16th July 1896, the wilderness had become a flourishing spot. A new, large, and spacious church has been built of timber, with three altars, decorated inside with much care, and richly provided with all church utensils and with a sacristy. A parish church school, supported by monastery funds, has been opened, where twenty boys are taught; workshops are established for carpentering, carv-

ing, gilding, for locksmiths, fishing-net makers, and joiners, just like a monastery of old standing. Nineteen dwelling-houses and sixteen other buildings have been erected; a large farmyard is established; the land has been cleared for meadows yielding 5,000 poods of hay; gardening has been introduced; a good road to the sea has been made, 25 versts long; swamps have been dried, and the land levelled. In addition to this work and their devotional exercises, the monks of the restored Petchenga monastery, now 120 in number, have also to continue the missionary work of St. Tryphon in the Northern Province. It is to be the bulwark of the Orthodox Faith against any possible invasion of the teachings of another faith into Russian territory from the direction of the Norwegian frontier.

The monastery of St. Tryphon already exercises a beneficent influence upon the dwellers in the vast desolate country of the far North, the nomadic Laplanders; it will be to them the same shining torch as it was during the lifetime of its founder, in whose sanctity they firmly believe. Even now they, like the inhabitants of the colonies and the citizens of the town of Kola, frequently and fervently visit the monastery, but more especially on those days when the memory of St. Tryphon is celebrated, and when

about five hundred congregate and stay in the monastery some three days. Undeniably it has a beneficial influence upon these inhabitants of the tundras, these children of nature, impressionable as they naturally are, when on entering the church they see its beautiful decorations, the lighted lamps, the assembly of priests in their brilliant vestments, and hear the harmonious singing and clear reading. All this engenders in their breasts an unspeakable joy, and leaves pleasant memories in their minds. The hearty welcome tendered to the pious Laplanders, the comfortable accommodation and abundant meals provided for them during these three days, the distribution of pictures representing the monastery, of small crosses and holy images and pamphlets, all tend to attract them to the monastery. They take a great delight in telling their families and neighbours of all they have seen. But, better than all, they carry away with them a firm and deep belief; the knowledge that they are the children of the one great and holy Orthodox Church, and that they are also sons of the great and powerful Empire of Russia.

The foundation of the new church is laid on the site of the ancient monastery, close to the tomb of the 116 martyrs, and the colonists who had settled there are being transferred at the

expense of the monastery to another place. It is also proposed, and already decreed by the Holy Synod, to erect a monastery here 16 versts nearer the sea, and then the present monastery will become the hermitage. In this manner a fresh field is opened for the labours of the monks and for the benevolence of the pious.

The neighbouring Norwegians take a great and increasing interest in the monastery, which for them is typically representative of everything Russian. In summer they arrive by steamer, in winter with reindeer. Guests of other religions when staying at the monastery attend the church services, and between the hours of service visit and inspect the house and the library, and make excursions in the neighbourhood. The crowd of departing pilgrims of various nationalities forms a lively sight; among them may be seen a Russian, a settler, a Laplander clad in reindeer skins, a Finn and a Norwegian, in native costume with a square blue cap, made of velvet or cloth, resembling a Russian driver's cap, a short blue or red embroidered skirt and a fur collar round the neck.

Each of the chiefs of the Government of Archangel, while on the Murman on a tour of inspection to the far northern lands, has visited the monastery.

CHAPTER VI

THE MURMAN COAST AND THE KOLA PENINSULA

Extent and physical features—Early history—Inhabitants—Climate—Birds and fishes—Possibilities for colonizing the Murman Coast—Basin of the Paza River—Population—Ways of life—Communications with Petrograd—Report of Russian Minister.

The name of St. Tryphon of Petchenga leads the thoughts to the far Russian North, to the shores of the Arctic Ocean, to the River Petchenga in Western Lapland, which was the scene of the saint's labours more than three centuries ago. As we have seen, there he toiled for many decades, instructing the Laplanders in the teaching of Jesus Christ, building a monastery, and thus raising the desert to a position of dignity. Life and conditions in the Kola peninsula, where St. Tryphon lived and worked, are now, as they were in his day, closely bound up with the existence of the Tryphon-Petchenga monastery. For, notwithstanding its admirable fisheries, its wonderful and varied bird life in

summer, from the moment of the destruction of the Petchenga monastery in 1590, the inhabitants, as well as the borderland of the far Russian North, were forgotten, most people imagining it to be a barren and forbidding region.

The Kola[1] peninsula extends east and west about 450 miles, and north and south about 275, and is situated between 69·5 and 66·3 North latitude and 28·5 and 41·2 East longitude. On the north-west it stretches from the Norwegian frontier (Rivers Voriema, Paza, and Lake Tchalmo); on the north and north-east along the Arctic Ocean; along the banks of the White Sea from south-east and south; from the south-west up to the frontier of the Kemsky district, and from the west reaches the frontiers of the Uleaborg Government. This huge area, consisting of about a quarter of the whole of the Archangel Government, includes the Kola and Lapland peninsulas.

The present frontiers of Russia and Norway have existed since the year 1826. It is sufficient to glance at the map of Varanger Bay in order to see that the whole southern part of it was originally a Russian possession. Places with such names as Tchervianna, Khliebna, Veress, Niavdema, Outinga, Kossaya, Veress,

[1] Now the Alexandrovsky district.

Tchelemess, Shalim, and Stanovistche Shankino could not have been Norwegian possessions. The whole of the south-western coast of Varanger Bay now belongs to Norway. Besides, the Russian possessions do not begin at the gulf of the River Paza; the Russian Imperial frontier with Norway, drawn in 1826, approaching the ocean from the mouth of the River Pass, bends steeply towards south-east to the River Voriema, and then goes along that river to the sea. Thus the Norwegians had, besides a huge territory between the Rivers Pass, Tanoy, and Paes, in spite of the natural frontier, also a large territory with good ports in Varanger Bay. It is difficult to explain, at the present time, the melancholy fact of making such a frontier between Norway and Russia. It would not be far wrong to suppose that the Norwegians, who were well acquainted with Lapland, purposely took advantage of the ignorance of the Russian plenipotentiary, Colonel Galiamin, who arrived from a very far country and made the frontier the River Paz, instead of Paess; it is very likely that, in this respect, the similarity of the names of the two rivers helped the Norwegians.

Regarding the work of Galiamin, the Kola land court made the following report in the year 1828 to the Archangel Government Administration:

On arrival in this year of the Kola Police Inspector Krivkovitch at the old frontier, the Laplanders of the Niavdemsky and Pazretsky villages unanimously declared that they tried on both occasions—i.e. in 1825 and 1826—to show Colonel Galiamin the old frontier, and asked him to examine it thoroughly; but Galiamin paid no attention to this, and did not go further than the Boris and Glieb church, situated on the River Paz; in the following year, 1826, he remained all the time in the town of Vassin, within the Norwegian possessions. The Government Administration also drew attention to the fact that Galiamin did not leave any copies of the plans either at Kola or at Archangel.

It is, therefore, not surprising that the Governor of Archangel, Mr. Bukharin, in his report to the Minister of the Interior, dated June 14, 1828, says that "The making of the frontier by Galiamin was the reason why the Norwegians took possession by force of the Russian fisheries."

In a word, it resulted that the Norwegians received the larger and richer Russian territory and the southern part of the Varanger Bay, together with its fisheries, forests, and other natural wealth. Even more would have fallen into their hands had not the fact that the place

on which the Tryphon-Petchenga monastery was built and the church on the River Paz clearly indicated that it was Russian territory.

In 1572 the Petchenga monastery received an intimation from Moscow, from the Grand Duke, that His Majesty the Danish King was dissatisfied with the fact that the monks had so cleverly built the monastery for themselves. He would therefore, in the spring of 1573, send boyards in order to examine the local conditions and to fix a frontier with the Norwegian kingdom. At that time the monks had already populated the land with the people belonging to the monastery and granted them the whole fishing rights in the Bay of Kilberg to the Varanger fjords. But in 1573 the Russian boyards and the representatives had already examined Lapland, and the representatives of His Majesty the Danish King had not met them; they fixed as the frontier the River Paes, flowing into the fjord Tan, and not the River Paz. That the territory from the River Tan to the present frontier on the River Paz belongs to Russia is shown not only on the map issued in 1745 by the St. Petersburg Academy of Science, but also by documentary evidence, shown by Mr. U. N. Stcherbatchev in his work "The Danish Archive." A subsequent instruction issued by the Danish King,

Christian IV, to the Danish representatives in Russia stated:—

In case of a refusal by the Russian Tsar to give up the whole of Lapland, a certain part, or the Petchenga monastery alone, the representatives must offer for the whole country 50,000 talers (as an indemnity for the erection of the church). Should they refuse this, then propose the division of the land in dispute in two equal parts, so that the northern part should go to the King and the southern to the Tsar.

Mr. M. K. Sidoroff, the well-known promoter and expert of the North, who in 1870 accompanied the Grand Duke Alexiey Alexandrovitch to the White Sea and the Arctic Ocean as far as the church of Boris and Glieb on the River Paz, says in his Report on Navigation and Commerce:—

In 1617, at the time of the conclusion of peace, the Swedes succeeded in seizing Russian lands up to the frontier of the monastery possessions, from Gondwik to Veress-Navolok. Subsequently they seized also the lands offered to the Petchenga monastery by John the Terrible in the year 1556; in the year 1826 they were allotted the best unfreezing bays: Niavdemsky, Pasretsky, and Rovdinsky, together with the surrounding lands, on which about one hundred Russian Laplanders lived, and where a church was erected by St. Tryphon.

Negotiations continued for about eighteen years with regard to these lands, as the title-deeds were not signed by the neighbouring parties.

Finally, in 1844, these bays were transferred to Sweden and Norway on the ground that the local Laplanders agreed to it, while, as a matter of fact, the title-deeds were not signed by the neighbouring parties, but by other people living about a thousand miles away.

The persistency with which the Norwegians tried to take possession of Russian Lapland, from the fifteenth to the nineteenth centuries, although juridically settled in 1826, actually continues now. In a report made by the Governor of Archangel for 1906 it was admitted that the influx of strangers to the Murman shores was so great that the local native inhabitants were nearly forced out. Thus, according to statistics collected by the committee for helping the inhabitants of the sea-coast of the Russian North, in 1899–1902, it appears that 60 per cent. of the households at that time on the West Murman belonged to strangers, and in the Kola peninsula even 80 per cent. of the total number of households. The beginning of the seventeenth century was the time of predominance of the Russian seacoast inhabitants in the North. They not only possessed the Finmarken fisheries, but they went as far as Spitzbergen, Novaya Zemlya, and the Kara Sea, bringing from there rich fish, cod, and wild animals.

The climate of the coast region—the Murman coast, as it is called—presents no extraordinary severity. It is, in fact, colder inland than on the coast. Winter begins at the end of September and continues till May. The polar night is from the end of November to the middle of January, but the darkness is not so great as many imagine. The whiteness of the snow gives a reflection and glimmer of light and the aurora borealis sets the heavens in a blaze as with clouds of fire, turning night into twilight. The polar night means not the total absence of light, but rather the season when the sun no longer appears above the horizon. It begins to show itself again about the middle of January, rising higher and higher every day. The sun never sets from the middle of May to the end of July. But different explorers give different descriptions of the climate, doubtless in accordance with their personal predilections and points of view. Maximov, who is considered an authority writes: "One feels very sad, looking on the sea-shore. A grey sky, gloomy coasts, dark passes, predominant easterly winds, bringing constant fogs from the Kara Sea and from Novaya Zemlya; frequent rain in spring, summer, and autumn; constant cold, and weeks without light, without sun, moon, and stars. What a gloomy country! What dull nature! How painful it is to live on

this coast!" Another explorer, Dr. Vl. Gulevitch, characterizes the climate of the Murman as moderate, and quotes a series of meteorological data which tend to show that during the year in general, and particularly during the summer, easterly winds are not predominant, that fogs are not frequent in the summer, and finally, that from the middle of May, and especially from about the 20th of June till about the 20th of August, quiet and clear weather predominates, with southerly and south-easterly winds. A third explorer, Mr. Verestchagin, says that "on the Murman summer exists only in name, but is in fact a wet, rainy, and cold autumn," though, on the contrary, "in the middle of Lapland there are sometimes in summer such days as, one would think, have been brought by a mistake of nature from the distant countries of the torrid zone." A fourth explorer, Mr. Dergatchev, says that in summer there blow on the Murman south-easterly and southerly winds with clear, warm weather, and that rain and fog only occur with northerly and north-easterly winds.

Anyhow, in spite of different views, the climate on the Murman is not severe. It is without comparison much colder in the centre of the land than on the coast, where the warm currents of the Gulf Stream moderate the cold to a great degree; a

frost of 10–15° R. is considered a great rarity on the Murman. The average temperature in winter hardly reaches 6°, and sometimes there are thaws and rain. But, on the other hand, the average temperature in summer does not exceed + 8°, and sometimes there is snow in the middle of the summer. Spring on the Murman lasts from the 1st of April till the 20th of May, if one can call it a spring in the ordinary meaning of the word. This season is one of continual rain and fogs, and is marked by the arrival of sea birds and the first parties of fishermen. The rivers on the Murman are usually freed from ice in May, and very seldom as early as April. But the summer on the Murman is very short, lasting only till about the 10th of July, i.e. for fifty days. The sun does not set during that time at all, and a new arrival on the Murman loses all conception of day and night. The summer weather is quiet and clear. Autumn lasts till the 15th of October, and the temperature does not differ much from that in spring, but it is very stormy. The winter on the Murman begins from the 15th of October; from the 13th of November the sun does not show itself at all, and the Murman has continual night up to the 9th of January. The cold in winter is not very intense, but the dampness of the atmosphere is so great that near the shore the ocean never freezes for any

length of time, a so-called crust of ice merely forming for only a brief period. The polar night, also, is not so very dark; the reflection of the light of the moon or of the aurora borealis makes it possible to distinguish the outlines and details of distant objects, and sometimes the light is bright enough to read by. The influence of the seasons on vegetation is less malign than would at first sight appear. The grass of the meadows, which are situated in deep valleys, develops normally, thanks to the continuous light during the summer, when the sun does not set for fifty days. At that period not only does the grass grow to seed, but a great many berries, such as the cloudberry, blue bilberry, and blackberry ripen. In summer, too, bird life flourishes, and nearly two hundred different varieties of birds may be found in the peninsula, including among others the thrush (missel and lang), hedge-sparrow, titmouse, wagtail, swallow and house martin, chaffinch, skylark, magpie, crow, rook, raven, swift, woodpecker, cuckoo, owl, golden eagle, hawk, osprey, cormorant, goose, swan, mallow, teal, pintail, widgeon, eider duck, ptarmigan, hazel grouse, capercailzie, plover, lapwing, snipe, sandpiper, gull, and little auk.

We may add here some opinions on the possibility of colonizing the Murman coast drawn

in a book entitled "Northern Russia," by Sidorov. When the Marquis de Faversé, the Governor of Archangel, received a petition from the merchants of Archangel, Viatka, and Vologda, asking him to authorize them to form a "Polar Company" in Petchenga Bay for fisheries, animal hunting, and navigation, he replied that "only two cocks and three hens could live there."

The Vice-Governor of Archangel, A. Sofronov, who knew the country well, at a meeting of the Economics Society in 1867, characterized the nature and climate of the Murman as follows: "How can we make an agreement with nature that the soil, which in consequence of the climatic conditions is condemned to inactivity, should improve, or the climate should change, the winter should become shorter, the frosts less severe, and finally that it should be possible to introduce there any living thing?" Mr. Malishev, formerly a forester, who lived in Kola seven years, could not find anything to add to this opinion beyond that he thoroughly agreed with Sofronov, and that on the Murman it was out of the question to construct any means of communication, and that colonization was impossible. A certain Mr. Klaus, speaking of the great fall of temperature over the whole of Murman from the fifteenth century, adds: "Is colonization possible? Are

we not to be glad that there are still some people who willingly inhabit our North, i.e. Swedes and Norwegians?" He evidently considered that what was healthy for a Swede or a Norwegian meant death to a Russian. On the other hand, two men who have been in close touch with the people, and who have experienced the activities of nature and the climate of the Murman, hold contrary opinions. Mr. Kompovsky, the examining magistrate of the town of Kola and the Murman district, who spent many years there, says: "The climate of the Murman coast is less severe than that of the hilly part of the Archangel Government, which is away from the Arctic Ocean and the White Sea. In Kola there are only 10–15° of frost, and only in a very sharp winter they reach about 23°—not more."

The Kola merchant, Mr. Oskerko, goes still further; he says that "along the whole length of the coast nature, forming a defence to the eternally breaking waves, strengthened it by thickly grained granite rocks, thus forming many important sheltered bays and bends of the sea, giving a safe harbour, with many rivulets of fresh water. In all these bays, or rather all along the coast, penetrating deep into the land, pasture land can be found, where cattle breeding can be successfully introduced, and to some degree even

gardening." The steep shores have a very important hygienic signification, because at ebb-tide only the sea-level gets lower and the land is not exposed as in other places. This protects the Murman coast from malaria.

Professor V. I. Albitsky, of the Kharkov Technological Institute, who visited the Murman in 1907, in his report of September the 2nd to the Chief of the Agricultural Department, in referring to the frontier River Paza, which belonged to Russia in the times of John the Terrible and, as explained, fell partly into the hands of Norway, said: "The high coast mountains, extending from north to south, protect the basin of the River Paza from easterly and westerly winds. Paza Bay, well curved to the west, and also protected by high mountains, does not allow northerly winds to penetrate into the basin of the River Paza. Owing to such a favourable geographical position, this region has a beautiful moderate climate, which is difficult for one who has never been on the spot to realize, considering it is so far north (about 70° North latitude). The air is beautiful, easy to breathe, and warm, and there is excellent hunting and fishing, and for lovers of nature a great store of new beauties. In a word, the basin of the River Paza may be called the paradise corner of the Murman country, and one cannot

help regretting that such a lovely place remains almost uninhabited, and very little visited by tourists."

Mr. D. A. Protashinsky wrote in 1907 of the healthy climate: "I have lived here five years; a native of the extreme south of Bessarabia, I was in very poor health when I arrived at Petchenga. During the whole time of my stay there I was only twice ill with slight colds, which lasted no longer than three days. At present I am feeling splendid: I am in very good spirits, and the reason of it is, of course, the nice healthy climate of the Murman, with its unusually soft winter. Fevers and nervous breakdowns are unknown; seldom is anybody here found coughing; the inhabitants enjoy splendid health. As regards the Norwegians who live in the neighbouring Finmarken—more to the north of us—they strike one by their vigour and cheerful looks. As regards the celebrated northern night, the opinion of many that it is one continual darkness is mistaken. The sun, it is true, does not appear, but on the other hand there are very good twilights, which make it possible to do away with lamps for about two hours daily. Anyhow, it is not darker here than in Petrograd in November and December, when electricity and gas are

continually used." Woolfsberg, the Norwegian Professor, wrote in 1857: "In the southern part of Varanger Bay, purchased from Russia, the temperature is often 22–23° R. in the shade in summer; the land is fertile. They grow there delicious potatoes, such as are not found in Norway; gardening is excellent, the grass is very aromatic. . . ." Another Norwegian, Professor Killau, states that the average temperature all the year round in Northcape is 10°", and that at Cape Northkin, which is to the east of Northcape, he saw bees; "there are no diseases except scurvy, which is quite curable. . . ." A merchant of the town Moose (71° North latitude) wrote in the *Finmarken Journal* in 1868: "On the 7th of February nice warm weather set in, light sunny days. In Finmarken there were last winter very severe frosts, which are considered very unusual; the thermometer registered 15°."

The restoration of the Tryphon-Petchenga monastery is conclusive proof, and affords an instructive precedent and example, that it is possible to live and work on the far Northern Russian borderland.

The surface of the Kola peninsula is hilly and interspersed with tundras and marshes. The ground is covered with a green moss, which

forms a sort of elastic cushion, while lichen, wild berries, and other denizens of resinous turf flourish.

Stones and boulders are very often visible on the surface of the marshes. One can walk freely on these hilly cushions, and there is only danger of sticking where the turf is bare or where a marshy stream flows. The southern and western parts of the Kola peninsula are covered with a fairly good forest, mostly pine, intermixed with fir, birch, aspen, mountain ash, alder, and bushes of ribes. Further to the north one finds crookedly growing birch, resembling apple-trees; the birch forests are more like orchards with regularly and thinly planted trees. The peculiarity of these forests is rendered greater by the fact that the ground is covered with a thick white carpet of reindeer moss. Nearer to the sea the forest gets gradually thinner. On the rocky coast, and this only in places well protected from the wind, is found the polar shrimp-birch. Here the forest is practically under the feet of the traveller.

It must not be forgotten that the local forests form an important support for the existence of human beings and animals inhabiting this peninsula, as they afford an opportunity of sheltering against the cold and storms. This is not

a mere abstraction, and can only appear as such to those who favour a short-sighted policy of converting everything into money. The inferior quality of the forest will doubtless preserve it from extermination, and is perhaps in this respect a fortunate thing for the peninsula. It is easy enough to hew down a forest, but to plant one is a difficult business.

The interior of the Kola peninsula is inhabited only by Lapps, and altogether there are now about 2,000 in the district. In 1895 the permanent population numbered 8,690, and included 5,720 Russians, 810 Finns, 220 Norwegians, and 1,940 Laplanders. The Laplanders live in small villages, consisting of six to twenty huts, called according to the locality: Pasretz, Petchenga, Motovsk, Kildin Laplanders, etc. The following parishes are registered in the Kola-Lapland volost: Kitsky, Voronieroutchevsky, Maselsky, Rasnovolotsky, etc.—twenty-one parishes in all.

They belong to the Finnish race with regard to their language and origin; and of all nomadic and half-settled tribes on the globe, they rank the highest with regard to intellectual and moral development. Being of a quiet, meek, reflective, and honest disposition, the Laplanders represent a very useful tribe in the northern deserts. They make, thanks to their knowledge of the

locality and powers of endurance, very trustworthy guides.

Some people consider the Laplanders timid, even cowardly, but a race that lives in the midst of rough nature like this, swims daringly in stormy waters, fights with frosts and snowstorms, and kills bears, cannot by any means be called timid or cowardly. The continual hard struggle with elementary nature has made this wanderer in the wilds very cautious and inoffensively cunning for self-protection, yet without loss of the more delicate feelings. His timidity really raises his human dignity. Violence makes his soul tremble, but he does not resent his wrongs with bitterness; he is grieved rather than angry, is not eager for revenge, and simply ignores the wrong.

The Laplanders lead a semi-nomadic life, spending the winter with their reindeer in the winter parishes;[1] in the summer they send the reindeer into the tundra and go themselves nearer the sea and lakes.

The winter dwelling of the Lapp—a small, smoky, sod-covered hut—is called a toopa. It consists of one room, and is heated by a small stove with a straight pipe. The stove is made of freestones and is very practical; it does not

[1] Pogosty.

smoke, heats the room quickly, ventilates splendidly, is good for drying wet clothes, heating water, and cooking. Now they are beginning to build huts consisting of two rooms, in one of which they have a Russian stove for baking black and white bread. They live principally on reindeer venison. In the summer they live in tents or in wigwams made of the branches of trees and covered with bark. Their food consists of fish, chiefly salmon and trout.

The usual opinion that the Lapps are of small size, with crooked legs, long hands, black hair and eyes, swarthy complexion, scanty moustache and whiskers, is incorrect, for there are to be seen among them faces of European type, not a few of them being really good-looking. In winter they wear a fur cap, a fur coat of a special kind, trousers and shoes[1] with sharp bent-up toes, made of reindeer-skins with the fur outside. In summer they wear a knitted cap with a tassel, a blue woollen shirt, leather breeches, and kangas. In winter and summer alike they gird themselves with a leather belt, from which hangs a long knife.

The Russian Laplanders dress themselves characteristically, changing their dresses and suits only in summer. The women wear a kind

[1] Kangas.

of sarafan[1] and a peculiar head-gear made of red material, trimmed with lace. They keep their stores and household treasures in wooden storehouses, built on supports to protect them against wood-beetles and gluttons.

The Russian Laplanders belong, of course, to the Russian Church.

About the end of February and the beginning of March is the travelling season for thousands of fishermen and sailors going to the Murman coast from Archangel, Inega, and Kem. A telegraph wire runs all the way from Archangel, Kandalaks, Kola, and Petchenga, and joins at Vadsö.

In the summer, steamers belonging to a Russian company and subsidized by the Government run weekly from Vadsö to the White Sea coast and Archangel, stopping at many small seaport towns on the way, and at the larger ports of Petchenga, Alexandrovsk (Ekaterina Harbour), and Kola.

Travelling in these parts, it is best to get a permanent "red pass" from the Lensman, or Chief of the Police. This enables one to procure reindeer and horses for the sledges. A railway now is opened from Petrograd to Alexandrovsk. Alexandrovsk is easy to reach, and will be a

[1] Russian national dress for women.

great centre for ski-running after the season is over in Switzerland.

The following is the latest account from *The Times* Russian Supplement of November 25, 1916 :—

Mr. A. F. Trepov, the Minister of Communications, together with several members of the legislative bodies and higher members of the Government, recently returned to Petrograd from a visit to the Murman coast. A Press representative was given access to the Minister's diary in which he had recorded his impressions.

The entire route followed by the Murman Railway abounds with localities of surprising beauty, and the region as a whole is a northern Russian Switzerland. Particularly beautiful is the Bear Mountain (Medvejia Gora), near the station of the same name, with a view of the large inlet of Lake Onega. This locality is in every respect suitable for the establishment of health resorts; here, as in many other places along the Murman line, a meteorological station might be set up.

Past Vygozer the line goes through a picturesque mountain district along the shore of the lakes. Here a stop was made, and Mr. Trepov with his companions in a motor launch crossed one of the inlets in the direction of the village Nadvoitsy, where there is a splendid waterfall in no way inferior to Imatra.

Proceeding farther, the expedition visited the town of Kem, with its old cathedral built a hundred years ago, of very original architecture, with three cone-shaped cupolas. From Kem on the ocean-steamer *Kanada* a four-hour crossing was made to the Solovetzky monastery. The churches and other edifices, surrounded by thick walls of large cobble stones, with overhanging towers (formerly barbicans), remind

one of an ancient kremlin. The monastic sacristy, with its numerous and varied objects, is a rich museum.[1]

From Solovetzky monastery a crossing was made to Chup Wharf, situated at the head section of the Murman Railway, now in course of construction, work on which was inspected. Several sawmills have been set up in this region.

The expedition thence proceeded to Kandalaksha, where blasting operations were inspected, as also the big embankment work for the railway track across several tributaries of the bay. From Kandalaksha to Romanov, on the Murman coast, the whole northern section of the line is still more beautiful than the other sections. At several stations the party saw Laplanders in their national costume of reindeer-skins, and also reindeers with their original harness. The site of the town of Romanov on the Murman coast has been well chosen on Kola Bay. . . .

The Minister reports that construction of the Murman Railway itself is proceeding quite satisfactorily, and there is every reason to suppose that it will be finished by the appointed date.

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[1] The monastery of Solovetzky should not be missed by ski-runners staying at Kem. It is one of the well-known and famous monasteries in the White Sea within the Arctic Circle, in 65° North lat. The white churches with their green and gilded cupolas are very effective and picturesque against the snow and ice.

Russians, Lapps, Samoyeds, Finns, and Karelians come to worship here. The shrines of Saints Zosima and Savvath are very beautiful with ikons of precious stones and jewelled crosses. Thousands of pilgrims flock there every year, and the monks keep everything in perfect order.

There is a dry-dock, with steamers in summer to take the pilgrims to and from Kem; also a large guest-house, as well as saw-mills, flour-mills, and smithy shops.—[F. H. B.]

CHAPTER VII

IN THE FAR NORTH

Going North in Lapland—Polar Circle Station—Malmberg, the iron mountain—From Kiruna to Karesuando—Easter in the Far North—Wedding feasts and funeral baked meats—Life with the northernmost Lapps.

ANOTHER excellent route to Lapland for the tourist or traveller is to take the train from Stockholm to Kiruna, or from Narvik to Kiruna. The first route is shorter, and saves the North Sea passage. There are only second-class carriages on the trains in winter, but they are comfortable and well-warmed, with good sleeping berths and a restaurant car for part of the journey. At Boden there is a station hotel, outside which the train stops till the morning, so that it is not necessary to move the baggage. Boden is a strongly fortified frontier town with many Swedish soldiers.

We now approach the Arctic and Polar Circle, which is marked by a cross and indicated by

Photo by] [*Author.*

SWEDISH LAPLAND: POLAR CIRCLE RAILWAY STATION.

JUKASJÄRVI CHURCH AND TOWER.

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other notices. The name of the railway station is Polcirceln. From "Polar Circle Station" we arrived at Gellivare, which is, perhaps, the nearest Lapp town now to Europe. There is a very good hotel at the station and a good road to Karesuando.

Ski-runners will find a hill at Gellivare-Dundret 2,700 ft., latitude 67° 11′. At Gellivare, too, there is an old Lapp chapel and cemetery, where Högstrom, the apostle of the Lappmark, preached in the middle of the eighteenth century.

Easter is the best time of the year to see the Lapps at places where they congregate, here and in other Lapp towns, such as Jukasjärvi, Karesuando, Kautokeino, and Karasjok.

Malmberg, the famous iron mountain, is 6 kilometres from Gellivare. The ore has about 55 to 66 per cent. of pure iron, and is shipped in summer from Lulea and in winter from Narvik.

Kiruna is the best starting-point to see real Lapp life. Its present population is 10,000, and ten years ago it was hardly known. There is an excellent hotel at the railway station, and facing the hotel is Kirunavara, a mountain of iron, 245 ft. high. There is a fine view from the top and some good ski-runs. At twelve o'clock in the middle of the day all hands are sent down, and blasting, the explosions sound-

ing like a battle, is heard. It is a most interesting mine to visit, and has been known to the Lapps for many centuries. The ore contains 70 per cent. of pure iron, so that it is not smelted. The rock is put in the trains of the new electrified railway to be shipped at Narvik.

Kirunavara reminds one of the Rock at Gibraltar, and when it is dark is lit up with hundreds of powerful electric lamps, the effect of which is most beautiful.[1]

In Kiruna everything can be obtained in the way of clothes and provisions for a reindeer expedition, as well as interpreters and Lapp drivers.

Herr Borg Mesch has a photographic studio, where some good photographs of Lapp life can be bought. The well known Lapp, Johann Thürri, who accompanied the author, lives close by at Torneträsk.

We now prepared to start northwards on our expedition to the Arctic Ocean. We went through our provisions and baggage at the hotel the night before, and ordered horse sleighs to take us to Karesuando, which is as far as horses can go; afterwards it is necessary to take reindeer.

[1] There is another mineral mountain, the Luossavaara 2 392 ft.).

KIRUNA : RAILWAY STATION AND HOTEL.

Ready to start for Karesuando. Swedish horse sleighs. Author on skis.

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Bidding adieu to Dr. Martinelli and Herr Serböm, the postmaster, we left for Jukasjärvi, a place I had visited before, where we changed horses. The church is one of the oldest in Lapland, and also one of the prettiest. The tower contains the white coffins of the Lapps, which are buried later in the year at Easter, when the ground is not so hard. I once counted eight, and some must have contained children. The paint of the church, green and red, against the snow makes a beautiful contrast, and can be seen from a long distance.

A book is kept for visitors to sign. Regnard, the French dramatist, in 1681, the savants Linnæus in 1732 and Maupertuis and Celsius in 1736, visited Jukasjärvi. Regnard's memory is preserved here by Latin verses which he wrote in the sacristy of the church: "Hic tandem stetimus nobis ubi defuit orbis."

The Swedish sledges are most comfortable, and riding in them is like lying on a sofa or bed with soft hay underneath. Many hours can be spent sleeping, wrapped up in rugs and blankets, while gliding along the snow for mile after mile to the soothing sound of the sleigh bells.

Many hundreds of tourists come in the summer to Jukasjärvi to see the midnight sun, and, as the little village is so close to the railway, the

Lapps here are much spoiled by visitors giving them money to photograph them. In fact, the children run away into the houses, as if told by their parents not to be out unless they receive a few öre, and they well know the "Kodak" and its magic power. This custom is lost the further the traveller goes into the interior, where nothing but hospitality and kindness is received from the Lapps.

Jukasjärvi lake is very large. On an island in it there is a Lapp cemetery. At our next stopping-place where we changed horses was a Statenstue, or Government rest-house. Half-way to Soppero many men engaged in the forest were seated by the open fire eating marrowbones of the reindeer and their meat. It was very cold travelling, and we were pleased to get into our paesks. After resting the horses, we crossed the lake at Ahvenvoma and the River Laino Elf, and arrived at Soppero at nine in the evening. It was a nice drive from Kiruna across country by winter-ways over the snow and frozen lakes and hilly country.

The Swedish maps are very good and on a large scale, with rivers, mountains, and lakes well marked.

From Kiruna to Jukasjärvi we paid for two horse sledges with our skis and baggage thirteen

Photo by] [*Author.*

JUKASJÄRVI: LAPP TENT.

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Photo by] [*Author*

KARESUANDO CHURCH : LAPPS LEAVING AFTER SERVICE.

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kronen; from Jukasjärvi to Soppero forty kronen; from Soppero to Idivoma twenty kronen; and from Idivoma to Karesuando fifteen kronen—eighty-eight kronen in all.

At Soppero there was excellent accommodation and a post office.

The following day we stopped at Idivoma to change horses, and arrived at Karesuando, where the first kilometre stone in Sweden is to be seen.

To Karesuando we had sent tidings of our coming for Easter, and everything was ready and prepared at the clean little inn or guest-house. There was a lovely sunset that evening, with a light and dark blue sky and a beautiful full moon. The cold was very great when the sun went down, the thermometer registering 50° below zero, but there was no wind. It is perhaps one of the coldest towns in Sweden, and Government observations are taken daily.

The next day we called on the clergyman, the Rev. Vitalis Karnell, and his wife; also on the Lensman, Herr Johann Vaara, and the postmaster, Herr V. Lidstrom, who has been there thirty-five years.

Karesuando, a real unspoilt Lapp town, is situated on the great Muonio Elf River; the other side of the river belongs to Russian Finland.

The church stands up well on the hill, and there are many wooden buildings belonging to the Lapps, and a Handelsman to supply necessaries. There are very few trees to be seen, but there are good ski-ing slopes for exercise.

It was Easter-time, March 23rd, and the great feast of the Lapps. There was no market or fair; it was simply like an English Easter, with holiday-making and religious services, confirmations, baptisms, funerals, and marriages. The Swedish Governor of Lapland, Herr Oscar von Sudow, had arrived from Lulea with his wife, who spoke English fluently. We also found there Herr Elgström, a very clever artist, who painted a picture of the Lapps for me. There were no other Europeans staying in Karesuando, so we could see Lapp life for ourselves during the next few days.

The Church festival began on Good Friday and lasted till Easter Tuesday. Nominally we were five days in church. As a rule the Lapps live far in the interior and can only go to church twice a year, the first Sunday in Advent and at Easter. The church, built on the site of the old one in 1820, is a very fine wooden building, well warmed by wood stoves, and with a gallery and high steeple. The service is Lutheran, and the Rev. Vitalis Karnell, who has a very fine

Photo by] [*Borg Mesch.*

KARESUANDO: HERR OSCAR VON SUDOW (SWEDISH GOVERNOR OF LAPLAND), LAPP WOMEN, AND CHILD.

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[Photo by] [Borg Mesch.

musical voice and is a good preacher, is liked by all the Lapps and is well-known among them.

After breakfast we put on our skis and saw the Lapps arriving, some in pulkas, others on skis behind reindeer, and some walking on the road. They were all dressed in their best clothes, and when seated in the church, the colours and different blends of blue, red, and yellow on their brown and white paesks and coloured shawls adorned with silver ornaments, was a sight not to be forgotten. The church was crowded, about one thousand Lapps attending, the men sitting on one side and the women the other. Many had to sit on the floor. Babies were there in their canoe reindeer cradles, and dogs, of a large Pomeranian breed, lay at their masters' feet or ran about the church, and in and out of the door whenever it was opened. At funerals and weddings dogs come in with the same freedom, as they are the faithful friends of the Lapp and the protectors of the reindeer. In the afternoon the missionary read the New Testament to the congregation, but the morning service was that used all over Sweden.

It was most interesting at the services in the church to see the propriety of the congregation

and their attentiveness to the clergyman. The people wept when the missionary told them how wicked they were. There is a very old Lapp custom, the "Lukutuksia," when they dance with each other slowly, howling like dogs when music is played or moon shines. They confess aloud to each other, and get quite crazy and mad, and almost resemble Dancing Dervishes. This was one of the things for which the missionary rebuked them. The younger generation of Lapps, under the influence of modern schools, do not carry out this custom, but it is often found among the older Lapps. The "Lukutuksia" takes place in their own houses, as it is not now permitted in the churches. But it must be confessed that many go to sleep during the service, a circumstance that leads to a curious way of collecting money for the offering. A bag with a bell attached is fastened to the end of a pole, and the bell is shaken in the ears of the slumberers to wake them up to give their contributions to the Church. During the service the babies in the cradles are being fed and rocked on the floors and small children are playing about.

On Easter Sunday there was a confirmation, and many marriages and baptisms.

At the confirmation the Lapp children answered

KARESUANDO: REST-HOUSE. LAPP PEOPLE. AUTHOR WITH SPADE STICK.

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Photo by] *[Borg Mesch.*

LAPP WEDDING AT KARESUANDO.

the clergyman's questions quicker and better than the Swedish and Finn children.

Weddings are very gay affairs. We saw four couples married at the same time, some hundred guests being present. The brides were generally dressed in red, with white shoes and red gloves, with beautiful silk scarves and tassels. The bridegrooms wore a very fine blue suit, which stood out at the sides, with white reindeer shoes and a square cap. No dress at a fancy ball can be more picturesque than a Lapp bridal dress in red, if it were not too hot for the occasion. It is curious to see the dogs go up to the altar, recognizing their owners.

We took photographs of the interior of the church with the dogs lying about, and in the evening flashlight ones of the bride and bridegroom and party. The banquet was at 9 p.m., and reindeer cream, marrowbones of the reindeer, and venison were the principal dishes, with hot coffee and cakes. Afterwards the married couples came to our inn and regaled themselves, and then at midnight started away to the mountains in reindeer pulkas for a real honeymoon, as the moon was full.

At a funeral the wailing and groaning of the men and women resemble the howling and barking of dogs. Similar sounds are made at

the "Lukutuksia." The burial service was read in the church over the coffin, and many came to it. The man had died several months before, but could not be buried, as the ground was too hard to dig and there was too much snow. It was very strange to watch the number of reindeer sledges, and to see the corpse taken away by reindeer to the cemetery, followed in the church and at the ground by many Lapp dogs.

We dined on Easter evening at the clergyman's house with the Governor and his wife and the Lensman, Herr Vaare, and tasted very good bear, which had been killed close by at Svapavaara. It was beautifully cooked, and bear steaks certainly are a great dish.

When you greet a Lapp, man or woman, the arm is thrown across the shoulder. For "Good-morning" you say "Puris" (buris), the other answering, "Puris, puris."

During our stay at Karesuando we used to go across the Muonio Elf River to Finland for a ski-run. The country is flat about this part, so therefore cannot be recommended for good ski sport. The Lapps travel on skis at a tremendous speed behind the reindeer, and are soon out of sight down the river. There is a post office here, but no telegraph or telephone. The road

Photo by] LAPPS LEAVING KARESUANDO CHURCH. *[Borg Mesch.*

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is good to Muonioniska and Haparanda, with milestones all the way, and horses can be used for the sleighs. The sunsets are very fine, and myriads of stars are seen through the clear air at night.

After a stay of a week we were sorry to leave for our Northern Expedition, as every one was so kind and hospitable.

The Rev. Vitalis Karnell arranged to get us reindeer and a good vappus to take us to Kautokeino across Russian Finland to Norwegian Lapland. Bidding good-bye to our many friends, we packed our baggage and provisions on the reindeer sledges. The name of our vappus, a Finland Lapp, was Petter Vuopio or Sakkarapekko. He lived in a place called Kotavuopio, on the shore of the Muonio Elf River facing Swedish Lapland at Karesuando.

We left at 9.30 a.m., but as the sun was very hot and the snow deep, it was hard going for the reindeer, so we stopped at Morjivaara, a pretty lake among many pine-trees, to lunch and rest in the middle of the day till the snow became harder. We got very good sour milk, called in Swedish "filbunke," at this rest-house. The cream on top is very wholesome to eat, and we finished off one bowl each.

Towards evening, when the sun had gone

down, we proceeded on our journey. We stopped the night at Leppajärvi, in Russian Finland, arriving there at midnight, when everybody had turned in and all were asleep. We were sorry to disturb them, and opening the door, saw the whole family lying on beds in their clothes fast asleep. The owner of the house, a very tall Finlander, let us enter, and we immediately made some coffee and had a small repast and prepared for our night's lodging. It seems very odd to walk into a house as if it belonged to you and calmly take possession of it. But such is the custom of the country in these curious parts. I had brought my own sleeping-bag and was soon asleep. The name of our host was Erke Palovaro. In the morning we had our coffee, and conversation commenced: in four different languages—English, Swedish, Lappish, and Finnish—we were asked where we came from and whither we were going.

It had been snowing all night, and the way was so deep with snow that the road had been changed, and the tall Finlander came and showed us the new road as far as Aiddejävre, where the Government "Statenstue" was. We took a photograph of the boundary between Russian Finland and Norwegian Lapland, marked

Photo by] [*Author.*

LEPPAJÄRVI: OUR PARTY IN FINLAND.

LEPPAJÄRVI: OUR DRIVERS IN RUSSIAN FINLAND.

Photo by] [*Author.*

AIDDEJÄVRE: GOVERNMENT REST-HOUSE.

Lappflickan Elen Maria Danielsen, dressed in white reindeer paesk.

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by a heap of stones with a cross on the top. The rest-house was very comfortable and built in 1892. Many Lapps were about, and a very pretty Lappflickan, Elen Maria Danielsen, dressed in a white reindeer paesk, welcomed us.

The next morning was beautiful, with hoar-frost on the trees and shrubs. We went for a long ski-run while breakfast was being got ready. There were many in the house—girls in bed, babies in cradles, black Lapp dogs on the floor, a typical Lapp scene of everyday life. The name of the Lappman who looks after this rest-house is Mattis Aslaksen Süri.

Harnessing the reindeer, we soon got under way and reached Kautokeino, a large Lapp town with a church, a clergyman, a Lensman, Herr Plyme, and a telephone to Alten. It was a pretty drive and approach, coming in with high banks on each side of the river and through mountainous country.

The Bishop of Tromsö was staying with his curates, and the judge was also holding a court. We got excellent accommodation with the Laplander Nicola, who had been with his wife in Alaska and made much money in the gold-mines and in Klondike. The Lapps took out many reindeer when the gold-mines were first discovered.

We had dinner with the Lensman and his wife, and afterwards visited the old church, and then went up the slopes of the hills opposite for a ski-run. Kautokeino is a very good centre for ski sport and easily reached from Alten. There are rest-houses at Gargia, 33 kilometres from Bosskop, Suolovuobme, and a fjeldstue at Biggelriobal.

In the evening we had a refreshing vapour-bath. Here we were able after the bath to open the door and roll in the snow, which was very deep and soft.

As the court was sitting there were many Lapps in Kautokeino, and in the Lapp house where we stayed there was much singing and dancing and drinking to celebrate the occasion. It was curious to see the Lapps helping each other to get into the reindeer pulkas when half tipsy, and when the deer were excited by the noise they made.

One day the Bishop of Tromsö gave a sermon for the Lapp children, which was attended by many hundreds of all ages, boys and girls in their reindeer clothes.

After a short stay at Kautokeino the Lensman got us some fresh reindeer and another vappus to take us to Karasjok. We bought very good dried reindeer meat of the Handels-

hoto by] [*Author.*

KAUTOKEINO CHURCH AND BISHOP OF TRÖMSO.

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man, and were well provisioned for our difficult cross-country journey to Karasjok.

We paid sixty kronen for the eight reindeer from Karesuando to Kautokeino, and arranged to pay a hundred and ten kronen from the latter place to Karasjok, with two drivers.

The name of our vappus was Sara. We started on a lovely warm day—the temperature was 2° Celsius—and had our midday rest at Mieronjärvi fjeldstue, and then continued to Lappoluobal, where there were no rest-houses, so that we had to stay in the Lapp tents. A good fire was burning in the tent, so we immediately prepared our dinner, putting the reindeer meat in the boiling cauldron hung over the fire with a little dried reindeer's blood, which, as there are no vegetables, keeps scurvy away. The Lapp tent seen in the photograph is about 6 ft. in width. In this confined space the Laplander, his wife, and children, and dogs contrive to crowd themselves, and leave the corners for their household goods, bowls, iron-pots, ladles, and wooden boxes. This inconvenience the Laplander is early accustomed to. But as a matter of fact the crowding means warmth and comfort, and enables him to withstand the rigours of the winter season.

Tobacco we always brought with us, and a

little brandy. The Lapps, both men and women, like both, preferring a dark, strong-flavoured tobacco. They look very contented, smoking their pipes.

Close to the outlet at the top of the tent and over the fire is suspended a kind of rack to hang the cauldron on.

The erection of the tent is very simple, being nothing more than a few forked branches stuck into the ground in the shape of a triangle. A few straight sticks are placed horizontally between the uprights, and a piece of cloth put round them. A few twigs and reindeer-skin on the ground on the snow serves for a bed. In our reindeer sleeping-bags we were very warm and slept most comfortably, the only sound being the wolves howling at night, reminding one of the jackals and hyenas in East Africa. There were many wolves about, so we could not let the deer go wild in search of moss. We got some of the Lapps to fetch moss, and put our skis and pulkas up in the snow to scare off these dreaded animals. It was a very picturesque scene round the fire in the tent, chatting with the Lapp and his wife and children. One side of the tent we left for them and the other side we retained ourselves. There were also three black Lapp dogs who knew well the ways of the house, and when

Photo by] *Author.*

LAPPOLUABAL: LAPP TENT.

Many wolves here. Reindeer had to be tied to pulkas.

Photo by] *[Author.*

KAUTOKEINO: LAPP GROUP.

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going out quickly closed the flap of the tent, so that no cold air could come in. We had an excellent dinner, followed by Royal Port and 1820 vintage brandy.

Sleeping, we lay close to the wood logs on the fire, and looking up, we saw bright stars through the smoke at the top of the tent. The women kept the fire burning bright red all night, and the Lapps can make a fire so well that little smoke remains in the tent. The bark of the silver birch trees is used for matches and candles, and it burns very brightly. Electric torches are a very useful invention, but the former really seem to answer just as well and has been used for many centuries.

In the morning at five it began to snow. The breakfast was being cooked : dried reindeer blood in boiling water, also salt and porridge and some marrowbones and coffee.

There was but a small space to dress in, and the Lapps seemed much amused at our shaving operation and at the looking-glass. The Lapps also washed their hands and faces, and the usual performance of drying the hay or grass for the shoes had to be gone through. As already remarked, the shoes are the only part of the dress one takes off while travelling.

Starting at nine o'clock, we found the före was

better and colder, and the way was down the river to Süosjävre. We met no one, and there were no marks to show the road all the journey from Kaukoteino.

The fjeldstue at Suosjävre was very good, with plenty of wood, paraffin for lamps, and china and glass. We were now in April, and it was quite late enough to travel, as the days were getting warmer and the snow beginning to melt on the rivers. Reindeer cannot travel on clear ice, but slide about, unable to get a hold for their feet.

We followed the Jesjoka River to Assebakte, and arrived the same evening at Karasjok about 11 p.m. Travelling at night the snow was much better, and there was good före for the deer.

Karasjok has already been described, so I will continue the journey from Karasjok to Kolvik.

There was a good road all the way, and we were able to have horse sledges, which were more comfortable, and we were not so cramped up and shaken about as in the pulkas. It is a pretty drive through woods. We stayed the first night at Skogauvarre Government fjeldstue, which is quite a nice hotel. The salmon fishing is very good in the summer, and one gets excellent food and beds.

The next day it was snowing hard, and we

Photo by] [*Author.*

VADSO : NORWEGIAN LADY IN REINDEER DRESS.

oto by] [*Author.*

JESJOKA RIVER : REINDEER RETURNING AFTER MID-DAY MEAL OF MOSS.

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rested the horses at Lakselven, where there is a Government Lapp school and a church. The schoolmaster was playing the violin, while the pupils were singing. Borg Mesch and myself also took it in turns to play. The Lapp language is very difficult, but this is an easy method of teaching the psalms and hymns to the children.

At Kolvik we stopped with the Handelsman, Herr Bye, and he made us very comfortable. The steamer leaves Kolvik and goes round the North Cape to Hammerfest, stopping at many small and interesting ports, where the express steamers do not call.

At Hammerfest and Tromsö in the summer many thousands of reindeer cross over from Finland and Sweden. The reindeer are splendid swimmers. The Lapps and their dogs cross over to the different islands in boats.

The reindeer are very pleased to get to the coast away from the gnats and mosquitoes of the interior, and if they remained in the forests during the months of June, July, and August, the Lapp would lose the greater part of his herd.

On the islands they can climb away from these pests, some of the high lands being many hundreds of feet above sea-level. Also the reindeer like drinking the salt water, and the sea-water is good in another way: it destroys the

eggs of the gadfly, which it lays in the hide of the deer.

Sometimes the reindeer swimming across stop the steamboats, and it is an interesting sight for a stranger to see a herd of a thousand of them swimming, urged on by the dogs and the shouts of the Laplanders. The reindeer swims very lightly, its head and part of the shoulders rising out of the water even in a rough sea. Sometimes they have to swim two miles.

While waiting at Hammerfest for our mail steamer south, we made several excursions on skis to the tops of the highest mountains and hills and saw some steep ski-jumping. Tyven, 415 metres, from the summit of which there is a very fine view of Whale Island and the Bay of Hammerfest, made a very good run. We were piloted by a young guide, Herr Nils Braeckan.

Going south we came across a large herd of reindeer as far down as Finse, on the Bergen railway, in charge of Norwegians. There are no Lapps much below the Polar Circle.

Another route from Karasjok is down the Tana River, noted for its salmon, and horses can go all the way to Outakoski, Polmak, and Nyborg. At the latter place one can get a steamer.

Another journey the author made was from

Photo by] [*Author.*

HAMMERFEST : SKI-JUMPING.

HAMMERFEST : ASCENDING MOUNT TYVEN.

Mr. Nils Braeckan, a Norwegian girl, author, and Lapp.

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Kiruna, round the great lake of Torneträsk to Narvik.

At Abisko there is a large Tourist Union hotel close to the railway. It is situated about 1,296 ft. high, and has a grand view of the Torneträsk and Lapland mountains. At present it is not opened in winter, but accommodation can be obtained close by.

There are many small Lapp villages scattered about, but no regular winterway.

A railway runs to the frontier at Riksgransen, and continues by the aid of wonderful engineering to Narvik.

Any exact reckoning of distances and times is quite impossible to give when travelling with reindeer across Lapland. Everything depends on the weather and one's own comfort. I have always found it customary to rise at 5 a.m. and to start at 9 a.m. The traveller can generally reach the destination he has appointed for the day.

AN ACCOUNT WRITTEN IN LAPPISH BY JOHANN THÜRRI, THE LAPP WOLF-HUNTER. TRANSLATED BY PROFESSOR WIKLUND, UPSALA UNIVERSITY.

19*th March*, 1913, *Wednesday*.

I am now starting on a long journey with the Englishman—really on a journey round the world. Our first journey is to Jukasjärvi, and thence to Soppero. There

we spent the night, and there we were feasted on reindeer marrow and reindeer flesh and other delicate Lappish food. It was an inn where we passed the night, and on the morning of the 20th inst. we proceeded on our journey to Karesuando. The posting-house is three miles, so we went on again to Karesuando, and reached there at 4 p.m.

21st March, Good Friday.

Bright weather, but 28° Celsius of cold. We are now in the parish of Karesuando, three persons in all. Borg Mesch, the photographer from Kiruna, made the third. First we went out ski-ing. At Karesuando we found a capital slope, and there we three drove in all directions, and that was pleasant.

22nd March, Saturday.

At Karesuando. 35° Celsius of cold at 6 a.m. Snowed at three. In the evening there was a red smoke before the sun. 23° of cold that evening.

23rd March, Sunday.

At Karesuando. 21° of cold at 6 a.m.; 15° at seven.

24th March, Easter Monday.

At Karesuando. 31° of cold at six o'clock. Bright.

25th, The Annunciation.

At Karesuando. 31°. It snowed, and the weather was stormy.

26th March, Wednesday.

We now started on a journey across Finland. There were a lot of Lapps, the photographer, and the Swedish Lord-Lieutenant, and they were friendly towards the Englishman. The Lapps got married, and the wedding was celebrated in accordance with their customs. We saw that the Lapps of Karesuando were not so poor as those of Jukasjärvi, inasmuch as they marry very young. Now we journey by reindeer to Kautokeino. We are now on

SUOSJÄVRE : SNOW-MOUND REST.

Author with spade to dig snow for reindeer to get at the moss.

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our way there. It was thawing, and the tracks were faint. Thus we reached Morjevaara Farm. There we ate and let the reindeer feed, and thence continued our journey. It was again rough weather. At 11 p.m. we reached our quarters for the night, but could hardly gain admittance. We lay on the floor. The accommodation was bad.

27th March, Thursday.

Rough weather. We reached Palojärvi Farm before eight o'clock. Relations of mine lived there, and there we had another meal. Set out on our journey, but again the tracks were bad. When we crossed the Norwegian boundary, a Lapp woman came up who had lost her way and spent the night in the forest. She, too, was a relation of mine, but we did not recognize each other. When we investigated this we [found] we were at any rate acquainted. She had her daughter with her, and they came from a sweethearting visit. She now followed our track, and we reached Aiddejavrre at 3 p.m. Bright weather once more. Here we saw the farmer's daughter in beautiful Lapp clothes.

28th March, Friday.

Oskel is the name of the farm to which we came, and there we spent the night. They were likewise relatives and acquaintances of mine, and nice people.

29th March, Saturday.

On the morning journey to Kautokeino again. We arrived there. There were Sessions being held here, and many gentlemen and Lapps, and my gentleman did not get lodgings, but the gentlemen found him quarters at Mikkel Hetta's house, and very nice it was to dwell there. Here we also saw many pretty Lapp girls and Lapp lads, and heard Lapp songs, which in the Lappish tongue are called *joikning*.

30th March, Sunday.

At Kautokeino. We also went to church. Journey to Karasjok. We drove down fronting a river, and came to a little farm, Lappluobbal. Here were the Mountain Lapps, and they had their tent hard by the farm. Here we were all night, and Mr. Butler lay in the Lapp tent till morning, and I slept in a corner (?). It was quite covered with snow during the night. This was also on the mountains, and there were many wolves. The flocks have to be watched night and day. There is plenty of excellent reindeer-moss here.

31st March, Monday.

We set out from Lappluobbal to Suosjävre.

1st April, Tuesday.

At Suosjävre. From here a stream flows down to the river Karasjok. At five o'clock, when we were eating, they told me a lie [April Fools' Day] that wolves were seen, and they wanted me to pursue them. Afterwards they laughed at me, but I did not think there were any wolves, but fancied there might be some fox or prowling dog. We started on our way at 7 a.m. The weather got warm, and a thaw set in. When we reached the Karasjok River there was a little cottage, and we had a meal there and the reindeer obtained fodder. The banks of the river were high, and Mr. Butler could hardly get up to them on skis. When we had had a meal we started off again and drove down to the line of the Karasjok River till we reached the first farm. It was then already dark. We went in there and drank milk, and drove off again. But when we reached the village and church the people at the farms had gone to sleep and the inn was not yet ready. My gentleman tried to gain admittance at the houses of the higher-class people, but the latter heard nothing. Anyhow, they were awake at one farm, so we stole in and spent the

night there. Reindeer-moss was to be found there, so the reindeer also got food.

2nd April, Wednesday.

When it was again morning we started for the sea, and reached Skogauvarre. Here we spent the night, and here were many Lapp girls on their way down to the sea with horses, conveying reindeer-moss to the farms along the coast for food for the cows. It is very poor soil by the seashore, few woods, and but little hay, and there are only a few farms, and the farm people live on fish.

4th April, Friday.

We went from Skogauvarre to Kolvik, and during the journey the snow-slush on a big river was so great that the sleigh was almost wet through. The water rose in waves on each side of the sleigh. Here in the Karasjok district the horses are small. We drove for two miles on the frozen fjord, and when we got to Kolvik the weather became warm. There were many sea-birds. And now I conclude.

Writes— JOHANN THÜRRI,
Lattilahti.

I have never known a gentleman who was so early a riser as Mr. Butler. He always gets up at 4 a.m., however late he may have gone to bed.

Herewith I send you greetings, and now farewell, Frank Butler.

Writes— Your friend,
JOHANN THÜRRI,
Lattilahti, Torneträsk.

CHAPTER VIII

MODES OF TRAVEL: REINDEER-SLEIGHING AND SKI-ING

Reindeer as beasts of burden—Reindeer and ski-driving—Breaking in the reindeer—Harness—Driving in the mountains—Bosskop market—Transport routes—Ski-running—Origin of the word "ski"—Different kinds of ski described.

In the winter the whole of the interior of Lapland is rendered accessible for reindeer and pulka, and so all travelling is done by reindeer-sleighing. The reindeer is more suitable for hauling than for pack-carrying, and, according to the condition of the snow,[1] is capable of pulling in a pulka a load of from 100 to 120 kilogrammes. Reindeer are successfully used for driving over snow in the winter, and are also employed for carrying loads when the fields are free from ice. They are, indeed, most useful as beasts of burden, and are generally used as such, especially in Kautokeino, Karas-

[1] Good "före."

Photo by] [*Borg Mesch.*

LAPP WOMAN AND CHILD.

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jok, Polmak, and Sydvaranger. They are still of great importance as a means of communication for exchanging supplies of dairy and fishery produce between the north of Norway and Norbotten and Finland. The Fjeldfinn with his reindeer is the only means of communication between Finmarken on one hand and Torneå Lappmark, Norbotten, and Finnish Lappmark on the other. Indeed, all over Russian Lapland and in Nordkarelen, right down towards Kem, the reindeer is used as a beast of burden. The principal articles conveyed from Finmarken to the Swedish side are: cod and coal-fish, herrings, walrus-hides, tobacco, clothes, and flour. The main article of import used to be butter. The whole of Karesuando, as well as the upper part of Jukasjärvi, can never be certain of a good harvest, and consequently the population get their grain (Russian rye) from Norway through the Fjeldlapps.

Reindeer are never used for riding on. They are well adapted for ski-driving[1]—that is, the driver stands on skis, holding the rein, while the reindeer pulls him along; the speed obtained in this way is really remarkable. Horses can never replace the reindeer in Lapland, since they need better roads and would not find suitable food in winter.

[1] "Snorekjöring."

Male reindeer are preferably used for driving purposes, and are broken in when they are from three to four years old. The young reindeer, when full grown, can be broken in, but it is by no means an easy task, and requires great strength and skill. Sometimes they are harnessed very young, when hardly half-grown, and boys struggle with them on an open space, free from stones and other obstacles, until both are tired out. The reindeer is often broken in by harnessing it to a load and then tying it on to another load, which is being pulled by a tame reindeer. The untamed animal struggles with all its might, but as the tame animal goes quietly, the young one has no option but to follow, thus pulling its own load and becoming gradually accustomed to it. Sometimes the reindeer is broken in by being tied to a long rein fastened to the top of a large and flexible birch-tree and left there to struggle. In its frantic and desperate endeavours to get free the reindeer bends the tree in all directions, but eventually gives in, calms down, and allows itself to be harnessed. The reindeer is greatly frightened when it sees the sleigh speeding up behind it, and only after a considerable time can the pulling rope be shortened.

A reindeer never gets as tame as other

domestic animals. Although broken in, it remains half-wild, indifferent as to its master, but always conscious of a capable or incapable driver.

The harness of a reindeer is simple, consisting merely of a furry collar, which the Laplanders call "gæses," fastened round the neck and to which the pulling rope is fixed. This rope, called "vuotta raippe," runs between the reindeer's legs underneath the belly and is attached to the stem of the pulka. A belt, called "ogotas," is placed round the body, behind the shoulder, for the purpose of keeping the pulling rope in its right place. The reindeer is driven by a single strap laid across the animal's forehead but not round the antlers, and extended into the rein, called "lavecce," which just reaches the driver seated in the pulka. The thumb of the right hand is placed in a loop at the end of the rein, which is twisted round the wrist and so held tight. The rein lies on the left side of the animal, and as a rule the reindeer makes off at once, but if standing still, a blow on the left side and the rein thrown round to the right sets it off.

A long procession of sleighs, each pulka being attached to the one in front, is called a "raiddo." [1] The man leading it is called

[1] "Raid."

"vappus," a bad Norwegian pronunciation of the Finnish word "oapes," guide, leader, pilot.

A sleigh not covered in is called "geres,"[1] and is used either as a means of carrying clothes or as a seat for the driver of the reindeer. The pulka differs from the kerris in that the front part has a cover made of sealskin. These sleighs, which resemble the fore half of a low, narrow boat, are not fitted with runners, but have a keel.

On account of its form the sleigh is well adapted to the needs of the country, and on bad roads it makes a serviceable conveyance. If the roads are very slippery, the pulkas swing violently to and fro, as there is no firm connection between the reindeer and pulka; furthermore, the reindeer is often very whimsical, and sometimes suddenly stops, turns right round, and describes a circle with terrific speed. Thanks to the low pulka, the driver, as a rule, does not fall out. Should this happen, it is important not to let go the rein, but to hold on even if the animal drags the driver along the ground for a considerable distance. If the driver loses his hold on the reins he is left behind in the mountain wilderness, the reindeer setting off at a dashing rate in wild freedom. The monotony of a drive

[1] Kerris.

Photo by] [*Borg Mesch.*

LAPP MOTHER AND CHILD.

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is relieved by assuming all sorts of positions in the pulka, and the Laplanders are often seen driving with their legs outside the pulka.

It is usual on a long journey to have five reindeer, one for the traveller himself, one for the "vappus," two for the luggage, and one in reserve. A reserve reindeer is called "varre-hærgge."

When the traveller is ready the vappus jumps into the sleigh, strikes his reindeer smartly with the rein, and in a moment the whole caravan is off at a high speed.

If a fjeldstue is not reached before dark, it becomes necessary to put up for the night on the mountains. A bed is dug in the snow; a reindeer-skin is laid on the ground, another is used for a covering, over which the sleigh is inverted. Then, if the cold or the blizzard is not too severe, one can sleep peacefully.

In the middle of winter, with 30° of frost (Centigrade), Fjeldlapps can be seen sleeping on top of their loads of meat and skins. The arms are placed in the "paesk," and if it is very cold the belt is tied round the feet, while the cap is pulled right over the ears. Thus does the Fjeldlapp sleep peacefully, snoring the whole night long.

Early March is the best time for driving in

the mountains. The days are longer, all lakes and bogs are covered with ice, the weather is reliable, and the roads are firm in the usual routes—firm, strong tracks leading across all the mountains.

At that time hundreds of Laplanders assemble at the Bosskop market, when reindeer after reindeer and pulka after pulka can be seen in long "raids" in the same track, on the way from Bosskop Hill towards the east, and then in a southerly direction half-way across the mountains, where the different "raids" gradually branch off to the scattered Lapp villages. But the highroad winds its way across bogs and mountains, rivers and lakes, eastwards and then south to Karasjok town and to Kautokeino church.

The vappus fetches his reindeer, slips the harness over their necks and fastens the vuotta-rope to the harness. The sleighs are driven either separately or in a column, each sleigh being fastened to the one in front. In the latter case the load is carried at the rear, and thus there is nothing for the travellers to do but to let themselves be hauled across mountains and valleys as if they were merely packages. When driving "loose" the journey is very exciting. After having inspected the "raid," and all being

LAPP ON SKIS WITH REINDEER ON RIVER MUONIOELF.

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in order, the vappus jumps into the pulka, strikes his steed smartly, and all must be very quick in taking their seats so as to avoid being dragged along the ground on their stomachs. Then in a wild gallop all dash off, sending the snow flying in all directions, and soon reindeer and pulka are tossed about in what looks like a tangled knot, but which the Lapp soon disentangles.

The reindeer suffer considerably where roads are in a bad condition or where there is no path; the ways lead over stumps and stones, between trees and bushes, up and down the steep hills and along the brooks, where reindeer, sleighs, and goods often come to grief.

The routes which are mostly used in the winter are from Karasjok to Alten, and to the end of Varanger, likewise from Kautokeino, Muonioniska, Finland, and Karesuando in Sweden to Alten.

The most important transport routes with reindeer are as follows:—

From Muonio to Alten	...	...	about 32	Norwegian	miles
„ Karesuando to Alten	...	„	25	„	„
„ Muonio to Lyngen...	...	„	29	„	„
„ Karesuando to Lyngen	...	„	19	„	„
„ Jukasjärvi to Lyngen	...	„	30	„	„
„ Vittangi to Lyngen	...	„	28	„	„

To the north the main routes of communication by reindeer lie between Alten, Kautokeino, Karasjok, Porsanger, Tanen, and Varanger, and eastwards to the neighbouring Finnish parishes Utsjok and Enare.

Ski-running, the second mode of travel in Lapland, has been known to the Lapps from time immemorial. It is mentioned as far back as A.D. 550 in the ancient history of the North. Procopius calls the Lapps "Skrithifinnoi" = striding Finns or Lapps, and that name, as well as ancient historical references to the art, proves that the Lapps have known ski-ing since primeval times, and it is often suggested that the Norwegians learnt the art from the Lapps. Paulus Warntridus (A.D. 730–800) derives the term "Skrithifinnoi" from running, in the barbarian language striding,[1] and tells how they used to run by the aid of a bow-shaped piece of wood.

According to the saga of the Norwegian King Magnus Barfod, it appears that the Lapps used to sell ski, as we find the following proverb: "Snæliga snuggir, sveidar, kvadu finnar, attu, andra fala"—"'It looks like snow, boys,' said the Lapps; they sold skis."

[1] "Skrida" means to push or propel oneself forward, and is used solely in connection with ski-running.

Photo by] [*Borg Mesch.*

INTERIOR SCENE : LAPP THÜRRI MAKING A MEAL.

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From the "Historia Norvegiæ," A.D. 1190, we learn that the Lapps used to fasten to their feet smooth pieces of wood which they called "ondras." This word is equivalent to the Old Norsk "onddri" or "onnur"—Norwegian "aander" or "onder." Fritzner translates this into "a kind of ski," and refers to the conflicting descriptions found in P. A. Munch and in Ivar Aasen. Aasen explains that "onder" is in some places applied to a short ski which is used on the left foot for hill-climbing. Munch writes: "In Helgeland distinction is still made between ordinary 'skier' (ski), which have no covering, and 'ondrer,' the under side of which is covered with reindeer-skin or sealskin. The short, smooth hair of these skins does not hinder the running, but, on the contrary, tends to increase the speed when gliding downhill, and prevents the ski from slipping backwards when climbing uphill."

It is very probable that the above descriptions are correct, particularly as it is possible that a short skin-lined ski, called "onder," was originally in use, retaining the name after the practice of skin-covering was discontinued.

In Helgeland the term "ei aanner" is commonly used for a plain ski, but in Salten, Vesteraalen, and Tromsö this name is applied to a skin-covered ski. Skin-covered ski are now very

seldom seen in Lapland, but according to Fellmann they were occasionally seen in Utsjok; the "bellings," or the skin on reindeer feet, were used for covering ski. Ahlquist states that the ski for the right foot, which was usually the shorter of the two, was occasionally skin-covered and called "golas." According to information derived from pupils at the Teachers' College at Tromsö, skin-covered ski are not known in Polmak, but are being used in Næsseby. Sealskin-covered ski have also been seen on a few occasions in Alten. The Lapps have got two names for ski, viz. "savek" and "golas."

In Nansen's "Through Greenland on Skis" the word savek is used for a skin-covered ski, and golas for longer plain ski; but according to Qvigstad the reverse is the case.

Leem's "Lappish Nomenclator," A.D. 1756, mentions "golas" (plural golasak), i.e. a ski used for traversing the snow and lined underneath with sealskin with the furry side outward.

Leem's "Lappish Dictionary," A.D. 1768, mentions "golas," i.e. a skin lined underneath with sealskin, and savek or sabek, a ski used for running over the snow.

Friis in his dictionary gives "golas" = big, long ski, and savek or sabek = ski.

According to Qvigstad, savek or sabek is the

Photo by] [*Author.*

LAPPS PASSED EN ROUTE.

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common Lappish name for ski, indicating ski in general; Qvigstad had not seen skin-covered ski among the Laps.

Genetz' "Dictionary of the Kola-Lapps" distinctly mentions that savek are ski not lined with skin.

The word savek can also be traced in the Swedish *Lapmarks*; thus in Lule Lapmark we find *sapek*, which means ski in general.

Qvigstad had not heard of the word golas (skin-covered ski) in Finmarken. It is, however, used in Sörfjorden and in Lyngen, and was used in the now defunct Finnish dialect in Kalfjorden, at Kvalöen, near Tromsö, and in Helgö; furthermore, it is used in Vesteraalen in the Finnish dialect, which is now dying out.

The word is used amongst the Kola-Lapps in the form kolas, and means ski lined with animal skin.

Leem is absolutely reliable in explanations of words, and Qvigstad assumes that Friis has made a mistake in the translation of golas. In Kola-Lappish, in the Eastern "Tersk" dialect, there is another name for skin-lined ski, viz. "kalk" (= Russian kalga), although it is thought the Lappish name has been adopted by the Russians.

Amongst the Kvæns the usual name for ski is suksi—Mordvinic—soks, vogulic—bout, ostjakish, toch.

Linguistically the Lappish savek = kvænish, sivakka. (1) The left ski being a little longer than the right ski. (2) Ski in general (Lonnrot). Another authority, Professor Ahlquist, says: "The ski for the right foot, being shorter, is also called 'sivakka' and 'kalhu'; it is lined underneath with furry reindeer-skin, this being essential in order to get a better hold on the snow."

According to Lonnrot, kalhu means a ski covered with leather for the right foot.

Skis are now generally made from birch, but willow and pine are also used.

Either one or two sticks are used, but it is usual to employ only one stick without "wheels."

Bindings are, as a rule, made of skin drawn through a hole in the ski, the ends being tied together in a knot, which (when properly tied), should lie on top of the upper part of the "komag." The binding is thus fixed right across the tip of the "komag," without any special binding round the heel. Instead of having a hole through the ski, iron ears of suitable size can be fixed, one on each side on the edge of the ski, to which the ends of the binding are fastened. Holes through the ski are avoided by the use of the iron ears, and the middle of the ski is not weakened. Both skis are of the same length.

APPENDIXES

APPENDIX I

ROADS, WINTERWAYS, AND ROUTES[1]

The principal waterways are the Tana and the Karasjokka, the Pasvik River, and parts of the Alten River. Besides the two big rivers, the Tana and the Karasjokka with its tributaries, which are the main lines of communication, there are the two important winterways starting from Karasjok's parish, over which the mails are carried by reindeer to the inner end of the Porsanger fjord towards the north, and to the inner end of the Alten fjord in the north-west. These winterways cut through the northern half of the large and proportionally low mountain plateau of the Karasjok. The tracks partly follow the ridge of hills and partly wind along rivers and over a large number of lakes.

The ordinary traffic routes are from Alten to

[1] Translated from the official books written by Amund Helland, and rendered up to date by the Norwegian Chamber of Commerce.

Kautokeino, from Alten to Karasjok, from Kautokeino to Karasjok, from Alten to Skoganvarre and the Porsanger fjord, from Karasjok to Skoganvarre and the Porsanger fjord, from Karasjok to the Tana riverway and the Pasvik riverway.

Other routes, partly riverways and partly winterways, lead from Lapland to Finland.

The distance between Alten and Kautokeino is reckoned to be about 16 miles, but it is actually 120 kilometres. There is a road leading up the Alten Valley to Vina, then on to Gargia fjeldstue (which is 121 m. above sea-level), and ending a good way up the Gargia Valley. Going from Alten to Kautokeino with reindeer, one drives along the road for about one mile; then up the Alten River and some distance up to the fjeldstue Gargia. The most troublesome part of the journey, the crossing of the Bæskadas mountain, then begins.

The Gargia fjeldstue is situated in woods, and at this point the long incline leading up to Kautokeino begins. Step by step the reindeer plods slowly up the long Gargia Hills. Pine-trees are passed, then birches are left in the rear and the well-known mountain Bæskadas is reached. Far below lies the valley, like a dark crevice between the mountains; in the distance is the fjord between the Talvik and the Lang fjord

Mountains; in front stretches the mountain plateau ("Vidde") in glistening white.

The road above the Gargia Hills leads across a long, flat mountain range with five lakes to the next fjeldstue: Suolovuobme (commonly pronounced Solovom).

From Suolovuobme to the next "stue," Bingisjavrre, or Biggeluobal, is about three miles; here the road goes through comparatively flat land. The Matse River must be crossed, and very often the ice is flooded with water, making the passage difficult to accomplish.

The road continues across Stormvattn or Biggejavre and further across the Laksefjeld, an extremely long and monotonous mountain scene, which rises above the tree limit. There are some very steep hills on the journey from Laksefjeld down towards the Kautokeino River. One is called "Pulkeknuserbakken," the worst being "Kautokeinobakken." Coming down on the river a birch grove leads to the next "stue," "Mieronjavve," or, as it is also called, "Kautokeinobakken."

Hence it is two miles along the river to Kautokeino. The river is very wide, and at some places looks like a lake, with low, monotonous banks on which birch-trees grow. Half a mile below Kautokeino is the well-known

Brændevins Hill. The river soon makes a sharp bend, and the high river bank, on which Kautokeino Church is situated, is reached.

In olden times the route across the Bæskadas mountain was not followed, but one which went through the Eiby Valley and its continuation Avecce almost up to Suolovuobme; in winter, however, tremendous masses of snow used to accumulate in the valley, making it extremely difficult to advance.

The winterway from Alten to Karasjok touches the fjeldstue Jotkajavrre at Jotkavattn, and further on the Mollesjok fjeldstue and "Ravnastuen," and continues to Karasjok. This road is marked. To the "Romsdal" farm the drive takes about an hour and a half on the ice; there is also a very good road from Bosskop in Alten and across the iron bridge at Elvebakken (which cost Kr. 145,000—or about £8,000—to build), through the Tverelv Valley. The ascent from the Tverelv Valley is very steep.

Having reached Jotkastuen, the Jotkajavrre Lake is doubled, and after crossing an arm of Jesjavrre (one of the largest lakes in Lapland) the above-mentioned fjeldstues, Mollesjok and Ravnastuen, are passed, and so Karasjok is reached.

The way from Alten to Skoganvarre and the

Porsanger fjord joins the summer route to Karasjok. From Österelvsæteren commences the ascent to the mountain plateau. The road leads across a flat mountain with low hills, the scene somewhat resembling the "Hardangervidde."

The telegraph poles stretch in a long straight line over the mountains, and show the way from one telegraph stue to another. The first of these "stues" is called St. Hansstuen; the others are named Stabburdalsstuen and Fæstningsstuen. They are small wooden huts, originally put up as a shelter for the Telegraph Company's workmen, and are furnished with a stove, a few wooden bunks, and stools, as well as some firewood. Close to the river Levnasjokka, but right at the top of the hill, lies Fæstningsstuen, looking like a fortress in its commanding position and visible for hours between the telegraph poles. The way leads across two rivers, the Balgesvaggejokka and the Vuollajokka, towards Övre Laksevatn, near which Skoganvarre is situated.

The winterway from Kautokeino to Karasjok is not so much used as that to Alten, and is not marked. The traveller drives from Kautokeino down the Alten River to Mieronjavve fjeldstue, and from here in the same direction for a mile, when a turning is made eastwards. Lappeluobal, a lonely spot high up in the moun-

tains, is passed, and the Suosjavre, which is the only station on the route between Karasjok and Kautokeino. From Suosjavre to Karasjok the route goes along the Jesjokka, a river with a very strong current, foaming and boiling between the stones, often flooding the ice so that it is necessary to make long circuits. When approaching Avjovarre, at which point the Jesjokka turns towards the north, the river is extremely rough. When the Jesjokka is impassable it is necessary to cross the Skati Mountain, from the heights of which the valleys of Karasjok become visible. The night may be spent at Beskenjarg. The distance from here to Karasjok town is covered in about two hours, and the road along the river passes through some beautiful wooded country, with birches and tall pine-trees.

There is also a winterway from Muonioniska to Enontekis and Kautokeino, which is the fastest route between the lower part of the Muonio Valley and Alten.

The traveller may drive from Kautokeino through Finland (Enontekis) to Karesuando in Sweden in one or two days, according to the condition of the snow. The sources of the Kautokeino River to Aiddjavrre may be followed, or to the Sitcajavrre fjeldstues, which are situated on the border of Finland, or past

Mortas towards the post hut on the heights of Manselka.

From Finmarken to East-Finmarken there is a riverway via Njullasjokka, which, however, is very seldom used.

The following are the only routes of importance in this part of Lapland: from Kittilå on the coast of the Gulf of Bothnia a fjeldway leads northwards past the west side of the Enare Lake to Utsjok at the Tana. This route is used for mails, and is probably the best road between Finland and East-Finmarken. Strictly speaking, it is only a winterway, although it can be used by pedestrians in summer-time. The distance from Kittilå to Utsjok takes, as a rule, six or eight days in summer. In winter-time, with reindeer, the same distance is covered in four or five days. To the southwest of the Enare Lake this road branches off at Enare Church, from which point there is one road leading to Polmak at the Tana, and another to Neiden and Bugö fjord. These roads are in about the same condition as that leading to Utsjok, although less suitable for use in the summer.

Some distance south of Kittilå and about 60 kilometres farther towards the east, lies the village of Sodankylä, at the Jesiojoki. This place, like Kittilå, is connected with the Gulf of Bothnia

by a good road, the distance being about the same as to Kittilå. From Sodankylä there is a good road, or a combined mountain and river way leading towards the Ivalojoki, where the river flows into Lake Enare. Thence boat can be taken to the north-western side of Lake Enare, and then the road leading from Enare Church to Neiden and Bugö fjord, described above.

From Kemiträsk Church, which is situated about 60 kilometres to the south-east of Sodankylä and connected with the Gulf of Bothnia, there is a route, with alternate boat and fjeld ways, leading northwards, past Kairala and Tanhua, and joining the above-mentioned road from Sodankylä to Lake Enare.

These are the only regular routes from Finland to Norway, but in the winter the mountains are accessible with reindeer almost everywhere, as there is always plenty of snow. A road, in the real meaning of the word, does not exist between Finland and Norway, and any one contemplating travelling in these regions must be well fitted out with tents and other equipment, and be prepared to endure all kinds of hardships.

From Torneå, in Finland, there is a good road along the Torne River to Kolari at the Muonio River, whence a path leads over the Muonio to Enontekis.

A road runs from Kemi, along the Kemi River, to Rovaniemi, whence one road leads to Kittilå and another to Sodankylä. There is also a road from Sodankylä to Kemijarvi.

ROUTE I.—Alteidet with Bye Roads

The road across the Alteid leads from Lille Alten fjord in Tromsö Amt to Lang fjord in Finmarkens Amt. In 1873 it was resolved to build a new road from Alteid to Sopnes, with a branch from Nordskog bridge to Midtskog at the Lang fjord. The work was accomplished during 1873–8. The width of the road is generally 18 ft., at some places a little narrower, viz. 15, 12, and 10½ ft. In 1905 the Storthing voted a sum of 9,000 kroner towards the continuation of the road to Tappeluft and Öks fjord.

ROUTE II.—Eiby (Flinkestad)—Bosskop—Rafsbotn in Alten

(1) Eiby (Flinkestad)—Bosskop with Bye Roads.

This road was completed in 1886. The width of the road is generally about 10 ft., and at some places about 7 ft. On account of the big flood in 1886, which caused considerable destruction,

the road was reconstructed at the Eiby Hills. This work was completed in 1890. The width of the road is 10, 7, and 9 ft.

(2) Bridge Across the Alten River at Elvebakken.

The great flood in 1893 carried away the buttresses which had been erected. The work was completed in 1896. The bridge is of iron, with three arches, each about 40 yards. The width of the road is 12 and 9 ft., and the width of the bridge is about 9 ft.

(3) Bosskop — Elvebakken with an Arm to Bugten.

The width of this road is about 12 ft., and for a short distance about 9 ft.

(4) Elvebakken—Nordelv with Bye Road, Sagen —Rognskog.

The width of this road is about 12 ft., and at some places about 7 ft.

(5) Rognskog—Bjornstad with a Bye Road to Lund.

This road was completed in 1904. The width of the road is generally about 12 ft.

ROUTE III

(1) Alten—Kautokeino (Winterway).

Towards the marking and repairing of the winterway across the mountains the Government granted in 1888 and 1896 a total sum of 17,000 kroner. On this route the following fjeldstues are situated :—

The fjeldstue Gargia, about 20 miles from Bosskop.

The fjeldstue Suolovuobme.

The fjeldstue Biggeluobal (also called Pingesjavre).

The fjeldstue Aiddejavre has been erected at a cost of 650 kroner. A "stabbur" and stables with hayloft were put up in 1892.

Bridge across the Eiby River. Repairs effected between Bæskadas and Ladnatjavre.

(2) Alten—Karasjok.

Towards the marking of the winterway between Alten and Karasjok the Government granted a sum of 1,480 kroner, and in 1897, 3,000 kroner were granted towards reconstruction of the winterway over Nalganes on the same route.

An annual grant of 48 kroner was also made towards the marking of the Lake Jesjavre.

The following fjeldstues are situated on this route :—

The fjeldstue Jotkajavre is situated about 40 miles from Bosskop, and was erected during 1877–9, after the Government had taken over the maintenance of all fjeldstues on the routes Alten—Kautokeino—Finland and Alten—Karasjok. This stue cost 3,820.25 kroner.

The fjeldstue Mollesjok was erected in 1882 and cost 546 kroner. The fjeldstue Ravdojavre (Ravnastuen, also called Pantojavre) was erected in 1864.

ROUTE IV.—Hjelmsö

A path was made between Akker fjord and Kjeilen in 1893. The width of this path is about 3 ft. In 1905 the Storthing voted 3,000 kroner for the building of a road at Ingö.

ROUTE V.—Tana fjord—Varanger fjord—Vadsö—Vardö

(1) Tananes—Seida.

This road was completed in 1899. The width of the road is generally 12 ft.

(2) Seida—Nyborg—Vadsö.

The road from Seida—Nyborg was completed in 1886 (width of road about 8 ft.), and the road

from Nyborg—Vadsö in the same year (width of road about 11–12 ft.).

(3) Vadsö—Vardö (parts).

The road from Vadsö to Store Ekkerö was completed in 1890 (width of road about 12 and 10 ft.).

(4) Solnes—Skalelv (width of road about 11–12 ft.).

The construction of this road was begun in 1902.

(5) Nyborg—Karlbotn.

This road was completed in 1901 (width of road about 11–12 ft.).

(6) Tana—Smalfjorden.

The road was completed in 1904 (width of road about 11–12 ft.).

ROUTE VI

(1) Sydvaranger.

(2) Pasvikelven—Langfjorddalen (Eidet—Furumo og Ryengen — Næverskrukbugten)—(width about 12 ft.).

ROUTE VII.—Frontier

Grændse—Jakobselv in Sydvaranger (width of road 9 ft., 8 ft., and 6 ft.).

ROUTE VIII.—Kolvik—Lakselv
(width of road about 12 ft.).

ROUTE IX.—South Honningsvaag—North Honningsvaag, with a path to Kjelvik
(width of road 12 ft. and 9 ft.).

ROUTE X.—Bugö fjord—Frontier of Finland

Towards marking of the winterway between Bugö fjord and the Finnish border the Government granted a sum of 400 kroner in 1897.

Repairs have been effected on the following routes :—

(1) The winterway from Eiby to Kautokeino.
(2) The winterway from Alten to Karasjok.

ROUTE XI.—Kolvik—Karasjok

The easiest way to Karasjok is to start from Kolvik by the Porsanger fjord, whence steamers are running. A good road is being built along the west side of the fjord from Kolvik to Laks-

elvens Church, the length of which will be 19 miles. The journey from here to Skoganvarre fjeldstue can be made partly by boat, viz. on the Lower Laksevatn and the Upper Laksevatn, whence the distance to Karasjok is about 31 miles.

Since the steamship service started from Kolvik the above route has become Karasjok's main connection with the outer world. Previously the mail route to Karasjok started from Alten, but to-day a shorter route is followed, viz. from Kolvik and past the fjeldstue Skoganvarre.

To reach Karasjok the express route to Honningsvaag may be taken, and then the steamer to Kolvik on the Porsanger fjord. From Kolvik the journey is continued by boat to the Lakselv, at the inner end of the Porsanger fjord. The journey from Kolvik to Lakselv can also be made on foot. The Lakselv is a large river with splendid fishing. From Lakselv the route continues to Nedrevatn. Then the Nedrevatn is crossed and the Övrevatn reached, whence there is about 12 miles to Skoganvarre fjeldstue, which is situated at Övrevatn facing "Offerholmen," a place where the Fjeldlapps in olden times used to worship their gods. There is beautiful wood and mountain scenery all along the Lakselv; the river is followed all the time.

The continuation of the river from Skoganvarre is called Fielbma. This way also leads to Karasjok.

The way past Skoganvarre is the shortest and most natural connection between Karasjok and the coast. At Kolvik the new road which is being built to the interior of Lapland is met.

From Skoganvarre the route leads towards the south-east, to the hills at Iggjajavre, Natvandet, whence there are long hills down towards the River Karasjokka. From Skoganvarre to Karasjok is a distance of about 6 miles.

From Lakselv to Skoganvarre the journey is about 30 kilometres; in winter it is usual to drive across the two Laksevatn and then to follow the river down to the lake.

In summer-time the usual route to Karasjok is on the Tana; about 24 miles is reckoned by boat from Karasjok to Tanen, but across the mountains to Porsanger the distance is only about 10 miles.

APPENDIX II

FJELDSTUES (REST- OR GUEST-HOUSES)

As the country through which the roads and tracks run is a vast, uninhabited, and barren land, the Government have built fjeldstues of various sorts where shelter can be had. They are splendidly arranged, and in the ordinary routes are found about 30 English miles apart. Some of the stues belong to the Telegraph Company, others to the Forestry Association, and others again to the Post Office.

On the routes from Alten to Kautokeino and Finland and from Alten to Karasjok the fjeldstues belong to the State.

The following fjeldstues are situated in Alten :—

(1) Fjeldstuen Jotkajavre, on the route from Alten to Karasjok, 66 km. from Bosskop. This is an excellent stue, with stables, "stabbur," and shed. A boat also belongs to it.

(2) Fjeldstuen Gargia, on the route (fjeldway) to Kautokeino, about 20 miles from Bosskop.

This is also a good stue, with travellers' room, stables, and "gamme." [1]

The fjeldstues in Kautokeino parish are as follows:—

(1) Fjeldstuen Suolovuobme or Myrsletten, on the route Alten—Kautokeino—Finland. Here is a special stue with two rooms, also stables, sheds, and "gammes"; improvements and repairs have been recently carried out.

(2) Fjeldstuen Biggeluobal or Lien, in Kautokeino, is situated on the route Alten—Kautokeino—Finland. There is a travellers' room, stables, and sheds; a new building was erected in 1905.

(3) Kautokeinobakken (the old name was Mieronjavve) is private property. The Government grants a yearly sum of Kr. 100 for maintenance.[2]

(4) Fjeldstuen Aiddejavre or Solelvneset is situated on the route Alten—Kautokeino—Finland. There is a stue, "stabbur," stables, and sheds. A new building was erected in 1911.

(5) Övreengen (the old name was Siccajavrre) is a private stue. The Government grants a sum of 160 kroner per annum.

(6) Lavinjavrre (Skogstuen) in Kautokeino is private property. The Government grants 10 kroner per annum.

[1] Turf hut. [2] A krone = 1s. 1½d. in English currency.

The fjeldstues in Karasjok are as follows:—

(1) Fjeldstuen Mollesjok, in Karasjok parish, is situated on the route from Alten to Karasjok.

(2) Fjeldstuen Ravddojavrre (Ravnastuen), in Karasjok, is situated on the route Alten—Karasjok. Two stues, hayloft, stables, and shed. A new building has been recently erected.

(3) Fjeldstuen Suosjavre, in Karasjok, is private property. The Government grants a sum of 120 kroner per annum. It is situated at the south side of Lake Suosjavre. A new building has been recently put up.

(4) New stue at Avjuvarre.

(5) Fjeldstuen Levojok, in Karasjok parish, on the route Sirma—Valjokholmen, Polmak—Karasjok. There is a building with two rooms for travellers, and sheds and "stabbur." A new "folkestue" has been recently erected.

(6) Holmen stue (previously also called Valjokholmen), on the route Polmak—Karasjok, is private property. The Government grants a sum of 50 kroner per annum for maintenance.

(7) Bojobæske Post-stue and Stipanavttsje Post-stue in Karasjok, situated on the summer route between Alten and Karasjok.

(8) Fjeldstuen Skoganvarre, in Kistrand parish, is situated about 28 kilometres above the Porsanger fjord on the road to Karasjok. New

buildings have been erected. "Folkestue" and stables.

(9) Lævdujavuoppe. This is a new stue, and is situated on the route Lakselv—Karasjok.

(10) Sirma fjeldstue is situated in Polmak. It is private property; the Government grants a sum of 50 kroner per annum.

The Government have changed the names of several fjeldstues, i.e.:—

New Names.	Old Names.
Lien.	Biggeluobal.
Lævjok.	Levojok.
Myrsletten.	Suolovuobme.
Ravnastuen.	Ravddojavrre.
Solelvneset.	Aiddejavrre.

The following stues belong to the Telegraph Company:—

(1) Stuevatn fjeldstue on the Kvænangs Mountain in Alten parish; contains one room.

(2) St. Hansstuen on the Porsanger Mountain in Alten; contains one room.

(3) Fjeldstue on the Porsanger Mountain in Alten parish.

(4) Fæstningsstuen on the Porsanger Mountain in Karasjok.

(5) Vadavarre fjeldstue in Alten parish; contains one room.

(6) Fjeldstue on Sharvberget, in Kistrand parish, between Kistrand and Repvaag; contains one room.

(7) The Overseer stue in Polmak, in Næsseby parish.

(8) Stue in Kongso fjord, in Tanen parish; contains one room.

(9) Stue at Jiertasjokka, called Tana fjeldstue, in Tanen; contains one room and hall.

(10) Overseer stue, at Henrikshaugen, in the Lang fjord Valley in Tanen; contains two rooms.

(11) Stue on the route Skoganvarre—Tana; is situated about 20 kilometres to the south-east of Skoganvarre, in Karasjok, with a magnificent view.

(12) Stue on the Mehavns-Mountain, in Tanen parish; contains one room and hall.

(13) Stue in the Koi fjord Valley, in Tanen; contains one room.

(14) Fjeldstue on the Sarberg, on the Magerö, in Maasö; contains one room.

(15) Fjeldstue on the Kobber fjord Mountain, in Maasö parish; contains one room.

(16) Stue at Kula, Kulfjordbund, in Maasö; contains hall and one room.

(17) Stue at Lafjordeid, in Maasö; contains hall and one room.

(18) Stue in the Talvik Valley, in Talvik parish; contains one room and hall.

(19) Stue at Biegga-cokka-javrre, in Talvik parish.

(20) A boatshed at Leirbotnvatn, in Talvik parish; built of stone and equipped with a stove.

(21) Stue at Aisaroaivve, in Kvalsund.

(22) Boatshed at Virro savo, in Kvalsund; built of stone, equipped with a stove.

Other buildings belonging to the Telegraph Company are:—

(23) Boatshed at Svartberget, in Kvalsund parish.

(24) Boatshed in Mathisdalen, in Alten parish.

(25) Boatshed on the Porsanger Mountain, in Kistrand parish.

(26) Boatshed at Skoganvarre, in Kistrand parish.

(27) Boatshed by the Kongsö fjord, in Tanen parish.

(28) House at Havösund.

The following stues belong to the Forestry Association:—

(1) Gargia-stuen in Alten parish, about 30 kilometres from Bosskop.

(2) Goskama-stuen, in the Eiby Valley, about 30 kilometres from Bosskop.

(3) Raiti-stuen, by Karasjokka, about 70 kilometres above Karasjok Church.

(4) Bæivasgiedde-stuen, situated at Karasjok, about 100 kilometres above Karasjok Church.

(5) Jorgastak-stuen, by Anarjokka, about 50 kilometres above Karasjok Church.

(6) Bassevuovdde-stuen, by Anarjokka, about 100 kilometres above Karasjok Church.

All of these stues are well built and contain two separate rooms. There are stoves, bunks, tables, and seats, and the necessary stores. The Raiti-stue has only one room. The stues are locked, but keys can be obtained by travellers from the Forestry officials.

The Lensman in Karasjok has put up a stue at Beskenjarg, about 33 kilometres above the church by Karassjokka.

At Menikafoss, in Sydvaranger, there is an old stue.

APPENDIX III

TELEGRAPH AND TELEPHONE OFFICES

Alten, Alten parish . . .	Telegraph and telephone
Baads fjord, Vardö parish . .	Telegraph
Berg fjord, Loppen parish . .	Telephone
Berlevaag, Berlevaag parish .	Telegraph and telephone
Bille fjord yttre, Kistrand parish.	Telephone
Breivik, Hasvik parish . .	Telephone
Breivikhotn, Hasvik parish . .	Telephone
Bugöfjorden, Sydvaranger parish	Telephone
Bugönes, Sydvaranger parish .	Telegraph
Dy fjord, Lebesby parish . .	Private telephone
Ekkerö, Nordvaranger parish .	Telephone
Elvebakken, Alten parish . .	Telephone
Elvenes, S. Varanger parish .	Telegraph
Finkongkjeilen, Gamvik parish .	Telegraph and telephone
Finnes, Maasö parish . . .	Telephone
Galten, Hasvik parish . . .	Telephone
Gamvik, Gamvik parish . .	Telegraph and telephone
Gjesvær, Maasö parish . .	Telegraph and telephone
Grænse-Jakobselv, S. Varanger parish	Telegraph
Hammerfest	Telegraph and telephone
Hasvik, Hasvik parish . .	Telephone
Havningberg, Vardö parish .	Telegraph and telephone
Havösund, Maasö parish . .	Telegraph and telephone

Hjelmsöen, Maasö parish	Telephone
Honningvaag, Kjelvik parish	Telegraph and telephone
Hopseidet, Gamvik parish	Telegraph
Ingöy, Maasö parish	Wireless, telegraph and telephone
Jakobselv vestre, N. Varanger parish	Telephone
Jarfjorden, S. Varanger parish	Telegraph
Kaa fjord, Alten parish	Telephone
Kaarhavn, Hammerfest parish	Telephone
Kamövaer, Kjelvik parish	Telephone
Karasjok	Telegraph and telephone
Kautokeino	Telegraph and telephone
Kiberg, Vardö parish	Telegraph and telephone
Kirkenes, Varanger parish	Telegraph and telephone
Kistrand, Kistrand parish	Telegraph and telephone
Kjelvik, Kjelvik parish	Private telephone
Kjölle fjord, Lebesby parish	Telegraph and telephone
Kolvik, Kistrand parish	Telephone
Komag fjord, Talvik parish	Telephone
Kongsfjorden, Berlevaag parish	Telegraph and telephone
Korsfjorden, Talvik parish	Telegraph
Kvalsund, Kvalsund parish	Telephone
Kvitnes, Berlevaag parish	Telegraph
Lakselven, Kistrand parish	Telephone
Lebesby parish	Telegraph and telephone
Loppen, Öks fjord parish	Telephone
Losvik, Gamvik parish	Telephone
Maasö, Maasö parish	Telephone
Mafjordhamn, Maasö parish	Private telephone
Makur, Vardö parish	Telephone
Mefjorden, Hammerfest parish	Telephone
Mehavn, Gamvik parish	Telegraph and telephone
Neiden, S. Varanger parish	Telephone
Nyborg, Næsseby parish	Telephone

Næsseby, Næsseby parish	Telephone
Næver fjord, Kvalsund parish	Private telephone
Oksefjorden, Lebesby parish	Telephone
Polmak, Polmak parish	Telegraph
Porsa, Kvalsund parish	Private telephone
Rafsbotn, Alten parish	Telephone
Reppar fjord, Kvalsund parish	Telegraph and telephone
Repvaag, Kjelvik parish	Telegraph and telephone
Ris fjord, Gamvik parish	Telephone
Rolfsöhavn, Maasö parish	Telephone
Sandland, Öks fjord parish	Telephone
Sandvikvær, Maasö parish	Private telephone
Sandöbotten, Hammerfest parish	Telegraph and telephone
Skaarsvaag, Kjelvik parish	Telephone
Skjaanes, Gamvik parish	Telephone
Skjötningberg, Lebesby parish	Telephone
Smalfjorden, Tanen parish	Telephone
Sopnes, Talvik parish	Telephone
Store Korsnes, Talvik parish	Telephone
Sylte fjord, Vardö parish	Telegraph and telephone
Sörvær, Hasvik parish	Telephone
Talvik, Talvik parish	Telephone
Tanen, Tanen parish	Telegraph and telephone
Tappeluft, Talvik parish	Telephone
Tu fjord, Maasö parish	Telegraph and telephone
Ty fjord, Gamvik parish	Telephone
Vadsö	Telegraph and telephone
Vardö	Telegraph and telephone
Öks fjord, Öks fjord parish	Telephone

Akker fjord, Hjelmsö parish	Telephone
Bonakas, Tanen parish	Telephone
Bugten i Alten, Elvebakken parish	Telephone
Bör fjord, Galten parish	Telegraph and telephone

Dy fjord in Tanen parish . .	Telephone
Gamnes i Karlsöy parish . .	Telephone
Gargia, Alten parish . . .	Telephone
Hartvikroren, Maasö parish .	Telephone
Höivik pr. Breivikbotn, Breivikbotn parish	Telegraph
Jöraholmen, Alten parish . .	Telephone
Leirbotn, Talvik parish . .	Telephone
Levjok, nr. Vadsö, Nyborg parish	Telegraph
Me fjord i Söröen, Mefjorden, Hammerfest parish . .	Telephone
Risvik, Honningsvaag parish .	Telegraph
Rygge fjord, Maasö parish . .	Telegraph
Skalelv, N. Varanger parish .	Telephone
Skippernes, Hammerfest parish .	Telegraph
Skoganvarre, Lakselven parish .	Telephone
Sortvik, Maasö parish . .	Telephone
Tangen, Alten parish . . .	Telephone
Tverelvdalen, Elvebakken parish	Telephone

A wireless station has been established in Ingö for correspondence with the wireless station at Spitzbergen and ships at sea.

APPENDIX IV

RUSSIAN LAPLAND AND THE MURMAN COAST

Lieutenant George T. Temple, R.N., in the *Proceedings of the Royal Geographical Society*, October 1880, gives an excellent account of the Murman Coast and Russian Lapland.

Perhaps no part of Europe is so little known, even to the Russians themselves, as the peninsula which is bounded by Finland, Norway, the Murman[1] and White Sea, and the Gulf of Kandalaks. It is sometimes called Kola[2] Peninsula, after its capital town, but is better known as Russian Lapland, a general appellation which includes that part of Karel lying north of Topozero,[3] or the 66th parallel. The eastern

[1] The Murman Coast extends from Jacob River to Sviatoinos. *Murman* is probably a corruption of *Norman*, for when a borrowed word begins with the letter N, the Russians commonly change it to M, and the greater part of this coast formerly belonged to Norway.

[2] From the Lappish *guola-dak*, "fishing-place."

[3] The Russian word *ozero* signifies "lake."

part of the Kola Peninsula is called by the Russians Terian Lapland, and by the Lapps themselves *Turja*, a corruption of the Karelian word *Juraniemi*, which signifies "tree point, or cape."

Russian Lapland has an area of about 46,000 geographical square miles, and forms part of the *ujesd*, or province of Kem, under the Government of Archangel. It is divided into three Stanovoi Pristaf, or bailiffs' districts, and contains eleven parishes, with twelve priests and seventeen churches.

The north-eastern half of Russian Lapland consists of barren wastes called "tundras"; forests cover about three-eighths of the whole area, and the remainder is occupied by lakes, tarns, and marshes. A line drawn south and east from Kola, across Lovozero to Sosnovets on the White Sea, will not only divide the peninsula into two nearly equal parts, but will show approximately the boundary between the wooded country and the tundras.

Forests.—The north-western part of Russian Lapland closely resembles that part of Norway of which it is the continuation. The hills seldom attain an elevation of 1,500 ft., and where they are exposed to the direct sea blast the bare rock is only relieved by birch scrub

and various kinds of heather. Further inland the trees increase in size and number, until at a distance of 25 or 30 miles from the sea the birch is nearly lost in extensive forests of well-grown pine. The surface of the country is undulating, and the character of the landscape is quiet, lonely beauty. From the highest ridges the eye ranges over an immense tract of thickly wooded hills, interspersed by numerous lakes, and varied by glimpses of river winding like silvery threads towards the sea. It is hardly possible to conceive a greater contrast to the ice-bound regions which lie between the same parallels of latitude in the Western hemisphere. Patches of the light, graceful birch are interspersed among the dark, melancholy pines, having completely usurped the ground where the woods have been destroyed by fire. The aspen, mountain ash, willow, alder, bird-cherry, and wild currant are also common, especially on the banks of the rivers and lakes. In Lapland the spruce appears to grow nearer the sea than the pine, the reverse being the case in Scandinavia. The woods recede abruptly from the coast to the eastward of Kola, where low-lying level tracts, which extend far inland, are fully exposed to the withering gales from the north-east. From Kandalaks eastward to

Varsuga the spruce and pine descend to the seashore, but fall back gradually towards Sosnovets, where the birch barely reaches the Arctic Circle. In spite of the prevalence of fires, the wasteful method of extracting resin, and the stripping of bark for bread, before the forests were placed under proper supervision, there is still ample scope for judicious felling. Two of the largest rivers of Lapland, the Tulom and the Kola, both of which fall into the Kola fjord, traverse the most thickly wooded districts, and would afford easy transport for timber; there are good sites for saw-mills at the mouth of the Kola, and a ready market would be found in Finmarken.[1]

Rivers.—The river system of Russian Lapland may be considered in two divisions, the Murman Sea and White Sea rivers. The former flow in a northerly, the latter in a southerly direction, and half-way down between them the Ponoi River flows from west to east.

The principal Murman Sea rivers between the Pasvig[2]—which for the greater part of its length forms the boundary between Russia and Nor-

[1] The northernmost "amt," or province, of Norway.

[2] From the Lappish *basse*, "holy." The river is also called the *Kolster*, because the salmon fishery once belonged to the Peisen Monastery.

way—and Kola fjord are the Bætsamjok,[1] Bomenijok,[2] Latshajok (in Russian Kitzareka, or Fox River), Orajok, Tshadnajok, Tulomjok,[3] and Kolajok.

The unwooded country between Kola fjord and Ponoi is intersected by several rivers, the largest of which are Tiriberka, Vuronje (in Lappish Kardok or Kardejok, "fence or boundary river"), and Jokonga (in Lappish Jokkojok).

The principal White Sea rivers are Tshjavanga, Varsuga or Varzouka,[4] Umbra, and Niva,[5] which forms the outlet of Lake Imandra.

The largest river in North Karel is the Kovda, which falls into the Gulf of Kandalaks at the town of Kovda, and is there 630 ft. broad. It is larger than the Tulom, and is equal in volume to the Glommen, the largest

[1] From the Lappish *bætsam*, "fir." *Jok*, pronounced *yok*, is the Lappish for "river." The Bætsam is called *Peisen* by the Norwegians and *Petshenga* by the Russians.

[2] Probably from the Lappish *bomen*, or the Norwegian *bumand*, "husbandman."

[3] From the Lappish *tulvom* or *dulvom*, "flood"; probably so called from its breadth and the great extent of the spring and autumn floods, or possibly from the "flood-stream," the river being tidal up to the first rapid, a distance of 10 versts (6·6 English statute miles) from the sea.

[4] The "lodjes," or Russian coasters, ascend the Varsuga for a distance of several miles.

[5] *Niva* is a Finnish word signifying "rapid" or "torrent." The name is very appropriate.

river in Scandinavia. Rising in the great lake Tuoppajärvi,[1] the Kovda first runs through Pääjärvi, then through five smaller lakes, and finally through Koutojärvi, from which it takes its name.[2]

There are no high falls on any of the larger rivers of Russian Lapland. In the Tulom salmon not only run up to Nuotjavre,[3] but also through that lake and up the Lut River to the frontier of Finland. In the Kola they run up to Guollejavre. Salmon are seldom found in the Niva, though, as far as falls are concerned, they might run up to Imandra. In the Kovda they run up to Pääjärvi.

Lakes.—The principal lakes of Russian Lapland are Imandra, Nuotjavre, Guollejavre, Umbozero, Koutojarvi, and Pääjärvi. The largest of all is Imandra, which is also called Inandra,[4] or Lower Imandra, to distinguish it from Enare, which was formerly called Upper Imandra. The Lapps, however, call it Aver.[5]

[1] *Jarvi*, pronounced *yaervi*, is the Finnish for "lake."

[2] The Lappish word *goudo*, or *gooda*, signifies "broad."

[3] *Javre*, or *Jaur*, is Lappish for "lake."

[4] Perhaps from the Finnish *ina* or *enar*, which means "a little net." In Finnish, therefore, both Inandra and Enare would signify "Net-lake," a name probably suggested by the numerous islands.

[5] Probably from the Finnish *avara*, "open" or "great" lake; or possibly a contraction of the Lappish *oaive-jaur*, "head" or "chief lake."

It is about 60 geographical miles long, but less than nine in width at the broadest part. The greatest depth, according to the Lapps, is 150 ft., but Professor Friis could not find more than 66 ft. The isthmus between Guollejavre and Pieresjaur is a strip of low, swampy land, barely two-thirds of a mile broad, and as Guollejavre is the source of the Kola River, which falls into the Barents Sea, while Pieresjaur is connected with Lake Imandra and the Gulf of Kandalaks, the eastern part of the peninsula is very nearly insulated.

Next to Imandra the largest lake is Nuotjavre. It is said to be about 35 geographical miles long and seven broad. Like Imandra, it is full of islands and has low, richly wooded shores.

The Karelian lakes are much deeper than those of the Lapland peninsula, and are probably far richer in fish, Koutojarvi in particular being celebrated for its fishery.

The lakes are generally frozen from the end of October to the middle of May, or about the same time as the White Sea; but it sometimes happens that the ice does not break up till towards the end of June. The frost is nearly always ushered in by snow, which prevents the formation of very thick ice. But for this, the

shallower lakes would very likely freeze to the bottom and the fresh-water fisheries would be destroyed. At the same time lake and river communication, which is now open for about five months in the year, would be seriously interrupted.

Orography.—Eastward of the well-known track from Alten to the Gulf of Bothnia by Kautokeino, the Scandinavian mountains never resume their continuity, although the general uniformity in the fall of the ground is broken by several detached elevations. Thus there are three unwooded summits between the Pasvig and Lut Rivers; and between Nuotjavre, the Kola River, and Imandra are the following short ranges: Boats-oaivve [1] (in Russian, Olenja gora), immediately west of the Kola River, and the Volshe, Monshe, and Tshynedunder,[2] west of Imandra.

The highest and most extensive range in the eastern part of the peninsula, which, as already observed, is nearly insulated by the rivers and lakes between Kola and Kandalaks, is Umbdek-

[1] Lappish for "reindeer head"; probably so called because the reindeer resort to it to escape the countless swarms of mosquitoes which infest the lower grounds.

[2] *Dunder* is a Lappish word signifying "barren highland," or mountain.

dunder, a serrated ridge on the east side of Imandra. According to the Russian traveller Middendorf, it attains an elevation of 2,500 ft., and snow lies in the ravines, far down the slopes, all the year through. From Einemannevuon,[1] Umbdekdunder runs in a north-easterly direction towards Lovozero, but it also extends to the southward, between Oktakanda and Kolvitsozero, terminating at Kandalaks in the four hills Savoaivantsh, Ruvd-dunder (iron hill), Gask-dunder (middle hill), and Valaste-dunder (lower hill).

There is also an unwooded height between Umba and Varsuga, and several smaller elevations exist northward of the forest limits, where the ground is flatter than in the wooded country, and in other respects resembles the "tundras" of Siberia.

Marshes.—The whole of Russian Lapland is extremely swampy and there are several extensive tracts of boggy ground. These are partially barren, partially covered by moss and heather, and partially overgrown by sedges (*carex*), which are used for fodder. The cloud-berry (*Rubus chamæmorus*) is very plentiful on some of the marshy grounds, and rich grasses are also found in places, especially near the rivers and

[1] *Vuon* or *Vuodna* is Lappish for "fjord."

lakes. The three principal marshes lie between the Tulon and Kola Rivers, between the Varsuga and Ponoi Rivers, and between the Ponoi and Bavja.

Professor Friis could not find frozen ground in any of the marshes near Imandra at a depth of about one fathom, and the existence of welling springs which do not freeze in winter points to the conclusion that within the forest limits the marshes are not frozen underneath like those of Siberia.

Ice-free Fjords and Harbours.—It seems to be the general impression that Russia is shut out from the northern seas and has no safe harbour open at all seasons of the year, while the fjords of Northern Norway never freeze at all. According to various authors, "the boundary of Northern Russia"—that is, a small river on the south side of Varanger fjord[1]—"corresponds to the limit of the Gulf Stream." "From this point," it has been further stated, "commences that belt of solid ice which locks up the harbours of the northern coasts of Russia for six months in the year. The change from open water to ice is no less abrupt than permanent." If this were true, it would indeed be an eccentric freak of Nature. But while it is an exag-

[1] The Jacob River.

geration to say that the fjords of Northern Norway never freeze at all, it is altogether erroneous to say that the harbours of Northern Russia are ice-bound for six months in the year. As a matter of fact, that portion of the great ocean current which sweeps eastward from the North Cape along the coast of Norway retains sufficient warmth to ameliorate the climate and keep the principal harbours on the Murman Coast open to navigation the whole year through, as far eastward as Sviatoinos, at the very entrance to the White Sea. From thence it takes a north-easterly direction towards Novaya Zemlya. Therefore it does not sink under itself, or turn sharp round and run straight out to sea on reaching the boundary, neither is it suddenly chilled by coming in contact with Russia civilization. The distance to which the fjords of Northern Norway freeze, from the inner end outwards, depends upon the severity of the season and the quantity of fresh water discharged from the different sized rivers. This is also the case on the contiguous Russian coast; the inner parts of the longer fjords freeze more or less every winter. But the outer, deeper, and more important parts are free from ice the whole year through. The harbours of Russian Lapland are in every

respect equal to those of Northern Norway; they would make equally good naval or commercial stations, and the nearest is only 14 miles from the frontier. Russia has, therefore, no just cause of complaint against the Gulf Stream, and as the Murman Coast is farther south, it is in some respects superior to that of Finmarken.

Fisheries.—The Murman Coast is visited annually by about 3,000 fishermen, of whom 1,000 are Norwegians and Finlanders, the remainder being Russians and Lapps. Some of these men come from Brönö, on the west coast of Norway, a distance of not less than 800 nautical miles, in their open boats, for it is a maxim in the North that "he who would eat bread in winter must not stay at home in summer."

There are no less than 41 fishing stations on the Murman Coast, and these again are divided into four groups, called the Western, Kola, Middle, and Eastern fishing districts. The Eastern district is but little frequented, and there are no huts at any of its eleven fishing stations.

The most important of all the species of fish caught on the Murman Coast is the cod (*Gadus morrhua*). The fishery begins about a month

later than in Norway, the shoals, followed by the fishermen, travelling from west to east. The cod seem to be confined to the waters of the warm ocean current, as they are not found to the eastward of Sviatoinos or in the White Sea. Next to the cod, the following species are most worthy of notice from a commercial point of view: the haddock (*Gadus æglefinus*), the green cod (*G. virens*), the tusk (*Brosminus vulgaris*), the bergylt, uer, or Norway haddock (*Sebastes norvegica*), the sea-wolf or sea-cat (*Anarrhichas lupus*), the halibut (*Pleuronectes hippoglossus*), the flounder (*P. flesus*), the common dab (*P. limanda*), with the capelin (*Mallotus arcticus*), and the sand-launce (*Ammodytes lancea*), the two latter being used for bait.

The Greenland shark (*Scymnus borealis*) is plentiful along the whole of the Murman Coast, but especially off Kola. There is ample scope for the further development of this valuable fishery. The finner, razor-back, or rorqual (*Rorqualus borealis* of Cuvier) is also common, Captain Foyn, of Vadsö, having captured no less than eighty-one during the summer of last year. Herring visit the shores of Russian Lapland and the White Sea in vast shoals; they are also caught at the mouth of the Ob and Yenisei, but the fishery is not carried on with

the spirit its importance deserves. The salmon fisheries of the Murman Coast and White Sea were formerly very extensive, but at the present time the annual yield of all the rivers in the Government of Archangel does not exceed 1,260,000 lb., valued at £23,750 sterling. Owing to the entire absence of control and proper supervision, the salmon fisheries are conducted in the most improvident manner both by Russians and Lapps; there is no close season, and the common practice of barring the rivers right across has a very prejudicial effect. The Lapland salmon are fat and well flavoured; they often weigh from 40 to 50 lb., and sometimes more. Salmon fishing begins later on the Murman Coast than in Norway, and at Kandalaks and Kovda fish are sometimes not caught until towards the middle of August, neither do they run so far up the White Sea rivers as in those which fall into the Murman Sea.

Char, trout, gwiniad, grayling, perch, and pike seem to abound in most of the rivers and lakes.

Game.—In the western part of Russian Lapland swans, geese, ducks, and other migratory birds breed on the rivers and lakes; ptarmigan are plentiful on the open heather-covered

ground; and in the thicker parts of the forests capercailzie are met with. There is always the chance of a shot at a bear, and wild reindeer are found on the high ground about Enare and Imandra. Eastward of the Kola River and Imandra game appears to be comparatively scarce.

Colonization.—The fisheries and other undeveloped industries of Russian Lapland offer a fine opening to emigrants from Finland and the Governments of Archangel and Olonetz. This is especially true of the north-western part of the country, where farming on a small scale has been make to pay by the few who have attempted it. But the social disposition of the Russians, who detest a lonely life and steady labour, the ill-health produced by frequent religious fasts, combined with the severe climate and scarcity of vegetables. On the south side of the peninsula, where colonization has taken firmer root, there are fifteen Russian villages, with an aggregate population of 3,300. The most important of these villages are Ponoi (containing 25 houses and 173 inhabitants), Pialitsa (with 23, 166), Tshapoma (38, 243), Tetrina (58, 355), Kusomen (55, 334), Varsuga (54, 249), Umba (69, 461), Kandalaks (74, 390), Knashja (22, 125), and

Kovda (57, 406). Although some of these villages have existed for at least two hundred years, they have made very little progress, and the number of Lapps in the interior has probably diminished rather than increased.

Kola.—The town of Kola is about three hundred years old, and, according to Russian reports, had at one time 1,864 inhabitants. In 1854, however, it was bombarded, and almost destroyed, by the *Miranda*. A colossal church, about eighty wooden houses, and some earthen huts now stand on the site of the old town, and the population is said to be about five hundred.

Population.—The population of Russian Lapland consists of Russians, Lapps, Quæns,[1] and Karelians. The Russians are traders and speculators; the Lapps live by hunting, fishing, and the produce of their reindeer, while the Quæns and Karelians are agriculturists. They are all Greek Catholics, but some are "old believers," as distinguished from the Niconians. They are excessively strict in the observance of ceremonial, and abstain from meat for about half the year. In the eastern part of the peninsula, where it is impossible to observe the fasts

[1] So called because numbers of them originally came from Kajana-Len, where they called themselves "Kainu-laiset."

on account of the climate, they are, however, allowed to eat ptarmigan, which is there called "flying fish," either to pacify or deceive the saints, or to stifle the pangs of conscience while appeasing those of hunger. With one or two exceptions, the priests do not understand the language of their Karelian and Lappish parishioners.

The Quæns are specially fitted for the life of a backwoodsman or solitary farmer. Hardy and independent by nature, the true Finlander likes to be monarch of all he surveys, and would rather endure hardship and toil than live in ease and comfort and own the control of a master. The Karelians and Quæns are nearly related, and their language is almost identical. In character, however, they differ materially, the Karelians having lost the perseverance, hardihood, and independence of their Lutheran brethren, without acquiring much of the enterprising spirit of the Russians. Ignorance, prejudice, and extreme poverty are almost universal amongst the Karelians, but on the whole the men are sober and industrious, the women chaste and domestic. A peaceful, forgiving spirit is one of their most marked characteristics, and many of their national customs are peculiar and interesting. Owing to the scarcity of grain the Karelians make bread with a mix-

ture of fir-bark, straw, and damaged rye-flour. When used as a substitute for flour the inner part of the bark is stripped off, dried, pounded in a wooden mortar, and finally ground in a hand-mill; but when used in fish-soup it is simply chopped small. The Lapps inhabit the interior of the peninsula, each tribe being named after the territory to which it has a prescriptive right. They have, to a certain extent, adopted the manners and customs as well as the religion of the Russians, but though they do not wander from place to place with their reindeer, like the true nomadic Lapps of Scandinavia, they are, nevertheless, frequently moving. In spring they generally disperse, the majority resorting to the smaller lakes for fishing and bird-catching, while some few go down to the coast and take part in the great sea fisheries. Towards the middle of July the larger lakes are visited, and the salmon are trapped and netted with an utter disregard of everything beyond the requirements of the moment. In August they betake themselves to the autumn stations to hunt reindeer, martens, squirrels, otters, and bears. Finally, towards Christmas, they return to their winter quarters, where they live together in small villages called "pogosts." Each pogost has its own chapel-of-ease, and consists of from six to

ten or twenty straggling wooden huts, the roofs of which are covered with birch-bark or turf. Every ten or fifteen years, when there is no longer a sufficiency of reindeer-moss and fuel in the immediate neighbourhood, the whole pogost, chapel and all, is pulled down and removed to a fresh site; the chapel is reconsecrated, and the huts and surroundings are well sprinkled with holy water. Thus the villages never remain long in the same place, and are sometimes many miles distant from the parish church and parsonage. In dress and outward appearance the Russian Lapps differ but little from those of Scandinavia and Finland, but they have preserved more of their originality, and are far more ignorant, their knowledge of religion being almost confined to a parrot-like repetition of "Gospodi Jesus Christ, süine boghii pomilui nas!" (Lord Jesus Christ, God's son, have mercy upon us). The dialects of the various tribes differ so much that the people of distant districts have the greatest difficulty in understanding each other. Their legends and traditions are full of interest, but their national customs are now almost extinct.

Admiral Sir E. Ommanney, at a meeting of the Royal Geographical Society in 1880, said

his visit to the coast of Russian Lapland was of a hostile nature, and did not afford much occasion for geographical research. He had the honour of being selected to command the White Sea squadron in the war of 1854, and therefore his object was not discovery. Hammerfest was the first part of the coast of Norway which he touched at, and having had to go inside the island of Soroe, he would caution all square-rigged vessels against taking that course. The coast of Norway was fringed by an archipelago of islands, and it was almost impossible for a square-rigged vessel to make progress among them owing to baffling winds. The coast rose so precipitously from the sea that there was no anchoring ground. Hammerfest was the most northern civilized town in Europe; it was a place of great commercial importance, the principal pursuit of the inhabitants being fishing; the population was about one thousand, and they were a friendly and hospitable race. The harbour was small and of crescent shape, with very deep water. On the opposite side of the bay was the town of Fuglnæs, where there was the best anchorage in the harbour. The neighbourhood was very remarkable for its mineral productions. An extensive fjord stretched from Hammerfest 40 miles into the interior, and at

the head of it was a large copper-mine, which was being very profitably worked by English capital. A ship under his orders ascended the River Kola. The town of Kola was the capital of Russian Lapland, about 13 miles from the coast. The *Miranda*, commanded by Captain Lyons, succeeded in reaching the town in spite of the rapidity of the stream, which was running five or six knots an hour, and in spite of grounding several times. If the garrison of the town had commanded the precipitous cliffs that bordered on the river, they might have shot every man on deck of the vessel. On reaching the town, Captain Lyons commanded the Russian governor to surrender all the military stores in the place, and, on his Excellency's declining to comply, the place was bombarded, and the capital of Russian Lapland totally destroyed. The only other part of Russian Lapland which he visited was the Ukanskoi Islands, within the promontory of Sviatoi Nos, which the sailors anglicized and called Sweet-nose. He found a very good harbour inside those islands, which had never before been visited by our ships of war. It was perfectly sheltered, and there was a good supply of water to be obtained. While staying there he saw a herd of reindeer. His men landed and killed a good

number, and after having cruised for three months in the White Sea without fresh provisions, the ships' companies enjoyed the meat. He noticed there a remarkable shrub, with fruit something like the strawberry, which was profusely eaten. The Russians use it as an antiscorbutic. The charts supplied by the Admiralty to our squadron for that service in the White Sea and adjacent coasts proved very accurate. They were prepared from the Swedish and Russian surveys. Although they were totally unacquainted with the navigation, the squadron were enabled to search every part of the White Sea and conduct the blockade of Archangel in 1854 without any casualty to the ships.

APPENDIX V

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[1] See note, p. 2.

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